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WILLIAM SMYTH.

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WILLIAM SMYTH, Professor of Mathematics and Natural Philosophy in Bowdoin College, was born in Pittston, Me., February 2, 1797, in a house now standing on the eastern bank of the Kennebec, a mile below the city of Gardiner. In his childhood his parents removed to Wiscasset, which was his home until about the time of his entering college. His father was a mechanic,—a ship-carpenter,—and at the same time a skilful musician and teacher of music. His mother was of excellent Christian life, whose influence in forming his early character he always acknowledged. At the age of eighteen he was bereft of both father and mother, and left with a young sister and brother, and nothing but kind friends and himself to depend upon; three other sisters having been otherwise provided for. It was characteristic, as we shall see, of his mind and heart, that during the war of 1812-15, self-moved, and solely to relieve an emergency in the scanty means of his home, he enlisted in the army and gave his bounty money to his mother. He, however, did not serve in the ranks, but was detached by the officer in command at the fort near the mouth of the Kennebec, Colonel McCobb, to be his private secretary; and so, as he used sportively to remark, he was a soldier for a

year without firing a gun. He would add, that he never in his life discharged a gun, and could not understand the amusement which so many find in sporting.

After his discharge from the army he became a clerk of one of the well-known Wiscasset merchants of that day, Hon. Moses Carleton, and a member of his household. His earliest ambition was to qualify himself to teach school. He had no means, and such was his spirit that he would not be dependent upon others. But, as was always the case with him, where there is a will there is a way. Many an hour was spent by him, after his day's work was done, in rather a stealthy way, often stretched on the floor in the light of the kitchen fire brightened now and then by pitch-pine knots, sometimes upon the grass under the light of the moon, studying for that to him high aim. Stealthily, we say; for, as was characteristic, he was shy of its being known that he had such aspirations. Before those days, in lack of better opportunities, when sent to the ship-yard for chips he would carry his book with him, and at resting-places would put it on his basket or barrow and study his school lesson; or, at his father's work-bench, would fasten it open on the wall before him, so that, as he plied his tools, he could catch a look at it and com-

mit to memory, or master what he was studying. An incident may be related as showing the early development of his persevering, resolute spirit. When he was fourteen, a sister was twenty miles away on a visit and he was sent on horseback to bring her home behind him, — a common fashion of riding at that day. He had scarcely ever mounted a horse. The boy was up betimes for his journey, and accomplished it in good time; but the sister had met with an accident to the arm which she would need to cling to her brother on the horse, and it was decided that he must return without her. He thought of the spelling-match which was to be the last school exercise of the day. He was at the head, and if by absence he should forfeit his standing, there were good spellers in the class, and it would cost him a struggle to regain his position. He resolved to return without delay, and, after a lunch for himself and a brief baiting for his horse, posted back, accomplishing his forty miles for that day's work, and was in his place in time for the spelling. The boy kept the head at some risk of his own head, and for some days had painful reminders of his achievement.

That first ambition of which we have spoken was soon attained, and young Smyth gave out modest proposals for a private school. Mr. Carleton, whose mercantile business had been ruined by the non-intercourse and embargo measures, and by the war, allowed him the use of his large counting-room, now deserted, for this purpose.

But now three or four of his village acquaintances had gone to college, and thus a new and higher ambition was awakened in his susceptible nature. The idea got lodgement in his mind that he too must go to college, and at once he began a new work. Gathering text-books as he could, he began the study of Latin and Greek. Without a regular teacher, — he never had one in his work of preparation, — asking help of boys more advanced in the study (the late Rev. Charles Pack-

ard, then a member of College, used to boast somewhat, it may be, that he gave Professor Smyth his first lessons in Latin; and the writer recalls instances of being posed, in his college vacations, with questions on obscure passages in the Herodotus of the *Græca-Majora*), he prosecuted the now all-absorbing object of his life, *fitting for college*. After his day's teaching and in his school-room, he would work far into the night on his Greek and Latin; often, as he has told the writer, walking up from that counting-room on the wharf, through Wiscasset Street, at two in the morning to his bed at Mr. Carleton's. To add to his burden of care and anxiety after the loss of his parents, the young sister and brother already referred to must, as he felt, be looked after. His characteristic independence of spirit and heroic self-reliance would not allow them to be a burden even on the kindest friends; and he rented a house, still standing on the southern side of Wiscasset Point, looking out upon that beautiful bay, — himself and those two children constituting the little household. And so he kept school; soon, however, under the enlarged convenience of a more commodious apartment in what had been the Brooks Hotel, and then again in the brick Academy, — a school which had a name in the town for thorough teaching and discipline; at odd hours by day studying for college and far into the night, all the while overseeing the needs of his little household, even to their weekly washing with his own hands. But those studies by firelight and by moonlight, and those long evenings subsequently, with Greek, came near ruining his eyes, and caused him years of trouble.

In 1817 he was brought to the notice of Rev. Reuben Nasop (Harv. 1802), principal of the Academy at Gorham, Me., a superior classical and mathematical scholar, who needed an assistant, and, though he had employed recent graduates for the position, he ventured to take young Smyth to fill the vacancy, who fully met the demands of the situation, and always re-

garded it a kind Providence that directed his steps thither. He remained with Mr. Nason, a member of his family, nearly two years; doing his duty faithfully and efficiently as teacher, hard at work all the time on his Greek and Latin and mathematics under the most competent counsel and aid, so far as needed, of his excellent friend, and winning the high esteem and respect of that superior scholar, who used to speak of young Smyth as his Greek giant, — for the tastes of the student were decidedly for Greek. It was several years before he detected in himself any peculiar turn for mathematical science.

He at length attained his second object of ambition, and entered Bowdoin College in Junior standing, September, 1820. Such an example of student life as was then to be exhibited is rare, and worthy of record. It may encourage some toiling heart-sick one, who may imagine his lot to be peculiarly hard and is tempted to give up in despair, to hear of the efforts and self-denials of one of a former generation on these grounds, under the shadow of these halls and these pines, for an education now worth much more than it was then. He occupied with a townsman and classmate, Boynton, a room in the building, afterwards burnt down, which stood on the site of Mr. Henry C. Martin's residence, opposite the College Halls. I have referred to the serious injury done to his eyes by those fire-light and moonlight studies, and long evenings over Greek and Latin. Through College he was compelled to wear a green shade, and to study by another's eyes. His room-mate read his lessons to him, he occasionally raising his blinder to glance for a moment at a mathematical formula, or a diagram, or a phrase. What all students would regard as a grievous misfortune and trial he used to speak of as probably an advantage in one respect, as it contributed to form in him habits of abstraction and concentration, for which he was so remarkable, and in which much of his strength lay.

After getting settled in college life, the

independent, self-denying spirit of which we have spoken led him to bring to his side the young brother, and sustain both as he might. This self-sacrificing college student often deprived himself of a dinner for the sake of that brother; lived day after day on bread and water; not unfrequently did not know one day where the next day's meals were to come from; and thus, studying with the eyes of another, often at his wits' end for support, with the care upon him of that brother part of the time, he soon took the lead of an able class, and held it to the end, graduating with the English Valedictory, 1822.

It ought to be distinctly understood that Professor Smyth was unusually reticent about himself, his feelings or experiences, or his personal history. Some of these particulars no living person has heard him refer to. Some of them the writer knew, or remembers distinctly as reported at the time; some he has heard him rather incidentally mention. He rarely referred to himself. He left not a scrap of autobiography, though urged to it by his children. What he did for himself or friends, or for the public good, he did for the sake of the object, not to be seen or talked of.

After graduating, Mr. Smyth taught a school for a short time, in what used to be called President Allen's Academy, designed to be preparatory for the college, — a Gothic structure, near the site of the dwelling which stands next to Captain Samuel Skolfield's, southwesterly from the College Yard. He then spent a year in the Andover Seminary, throwing all his enthusiasm into the study of the Hebrew and the Greek of the New Testament, under the eminent Professor Stuart. In 1823 he received an appointment as Proctor and Instructor in Greek; then became Tutor in Mathematics and Natural Philosophy, and, in 1825, Adjunct Professor in Mathematics and Natural Philosophy; and so his life's work began.

It has been already remarked that his predilection was for Greek. When he came to be a teacher in that branch; notia-

ing could have been more to his taste. He loved Greek, and has since confessed to friends a sort of regret that he accepted the offer which consecrated his life to mathematical science, and that he had not adhered to his first love. In truth, we may say it was almost an accident that revealed to himself, as well as to others, the peculiar talent and power — genius, it may be called — which has given him so much of a name, and reflected so much reputation on the college. His success as a tutor of Algebra, quite unexampled with us, led to the somewhat singular application to him, of a large representation of a college class, who had completed the usual course in Algebra the year before, to hear an extra recitation in that branch with the blackboard, which he had first introduced into the recitation-room. Quite an enthusiasm was excited for a study not apt to be popular, which was reported of by students wherever they went, and thus was made known the eminently fit person to relieve Professor Cleaveland (who from the opening of the college had been sole professor in that department, and for several years had added to his charge Chemistry and Mineralogy) of part of his duties, and one who as an author in mathematical science was to win a name known extensively in our own country and in other lands. In 1828 Mr. Smyth became Professor in full of Mathematics and Natural Philosophy, and devoted himself with his peculiar ardor to a branch which, as we have said, came unsought into his hands.

Reference has been made already to the enthusiasm of his nature and his unusual power of concentration. His mind was quick to kindle, and his powers to arouse themselves to seize on some engrossing subject, and, while the occasion demanded, he was *totus in illis*. As soon as he came to the chair of his department he set about studying the French systems. He read and mastered the *Mécanique Céleste*, and his private manuscripts will show formulæ which he carefully elaborated while that great work was in hand. At that time it

was quite an achievement, I think, it being stated that but three or four individuals in our country had accomplished it. A somewhat amusing instance of his power of concentration the writer recalls to mind. An occasion of some disturbance had required the intervention of the college authorities. At a late hour they returned, harried and wearied, to their homes and needed rest. The next morning he told the writer, that before he retired he went into his study and took a turn at the *Mécanique Céleste*, which composed his nerves and insured him a good night's rest.

As the result of these studies, he soon set himself to the work of supplying a need which he felt of text-books for his classes, and, as the first-fruits, issued a small work on Plane Trigonometry, availing himself of the ingenuity of the late Mr. Samuel L. Jackson, of this town, in preparing blocks on a novel plan for striking off the diagrams. The first edition of his Algebra, from the press of Mr. Griffin of this town, appeared in 1830, which first adapted the best French methods to the American mind, received warm commendation from Dr. Bowditch, and was adopted as a text-book at Harvard and other institutions. It passed through several editions and then gave place to two separate works, — the elementary and the larger Algebra. Then followed an enlarged edition of the Trigonometry and its application to Surveying and Navigation, and treatises on Analytic Geometry and on the Calculus; the last being so clearly and satisfactorily developed, and with so much originality, as to receive emphatic approval in high quarters, particularly from the late Professor Bache, and constituting, it has been said, quite an era in the means of instruction in this profound and, as heretofore reputed, difficult branch. And all this while he was hearing two, often three, recitations a day, besides preparing and delivering lectures on Natural Philosophy, and more recently on Astronomy. His classes will remember the interest of his lectures on Steam. Cy-

rus Hamlin, of the Class of 1834, now Rev. Dr. Hamlin of Constantinople, spent his long winter college vacation in constructing with his own hands a small locomotive which the college added to its apparatus, and which the Professor has constantly used, to illustrate the subject, with pleasing effect. Those who have heard these lectures, as well as those on Astronomy, have testified to their interest and value. Besides being scientific, they were discursive in a proper degree, — sometimes eloquent, always earnest and instructive.

"I wish I was not so much a man of one idea!" he often exclaimed when he came back from the village street without doing his errand, or left the day's mail where he happened to have called on his way. And so he was, in the less common application of the phrase, which was one result of his power of abstraction. Whatever subject of high interest got possession of his mind, if it did not refuse admission to any other claimant on his attention for the time, it was abstracted and distant towards it. It was in some respects his misfortune, that the absorbing interest of some one matter often engrossed his thoughts and activities to the neglect of whatever else he happened to have in hand. His recitations were perhaps shorter, though in his deepest abstraction he seldom failed to detect attempts at subterfuge or deception at the blackboard; or, in some other way, we could detect that his mind and interests were engaged elsewhere. But no one that knew him ever attached to his conception of Professor Smyth the thought that he was a man of but one idea in the ordinary sense of the expression.

For thirty years, at least, he bent his efforts to the main work of his life; and yet all along his toilsome path were by-ways of deep moral or social or public interest, often of positive, self-denying labor which drew him aside. He was a whole-souled, large-hearted man. Personal interests occupied an inferior place. Had it not been so, he would have accumulated competency from his published works, whereas,

had that been his only resource, the fruits of his years of labor would have left but a pittance for his children. To add to the lack of what may have been the best management for his own interest, he lost the stereotype plates of the more important of them in the Portland fire of 1866.

But any real object of philanthropy, of national or of town interest, anything that touched the life of the college, was sure to find one mind and heart ready to respond to its demands. Some recall how his enthusiasm was fired by the bloody, but fruitless, struggles of the Poles for national life; how eagerly he watched the progress of the conflict, seeking for the best maps to detect their strategical movements, and making himself familiar with every phase, political or military, of the unequal contest, and with the names and qualities of the leaders. Then his deepest sympathy was awakened in the Hungarian revolt, and its disastrous and ignominious result. The case of the Cherokees, and their compelled removal from their own lands, in its turn, enlisted his feelings, not in its paltry aspects as a political question, but as a question of right and wrong involving high principles of national justice and honor. In the late civil war during the operation of the national forces on Missionary Ridge and the vicinity in Georgia, he could not help thinking of the retribution which a righteous Providence seemed to be visiting on a people who were the means of inflicting on a poor Indian nation, just emerging into civilized life through the instrumentality of Christian missionaries, a grievous wrong and outrage.

Professor Smyth was among the first members of the Temperance Society formed in this town, when Rev. Dr. Justin Edwards promulgated and advocated with so much effect the doctrine of total abstinence from intoxicating drinks. It was, indeed, one instance of the energy with which he seized on a principle, that, at the age of sixteen, when he saw the direful effects of intemperance around him in all classes, he deliberately formed the deter-

mination that he would never indulge in a custom which he saw to be the cause of unmingled wretchedness and woe, and adhered steadfastly to his resolution through life.

A debate in the Brunswick Lyceum made of him an antislavery man, or rather turned his thoughts to that subject and inspired a sentiment and opinions which he maintained his life through. The claims of the American Colonization Society were made a subject of debate occupying several evenings. Professor Smyth happened, as it seemed to the writer at the time, to take the adverse side of the question. With his accustomed ardor whenever a moral element was involved, he went to the bottom of that subject, reading everything of importance within reach, whether speech or document, whether foreign or domestic, and came out fully persuaded in his own mind. Henceforward for several years he gave himself with great earnestness to that cause, so far as he could without neglecting official duty, — delivering public addresses sometimes at the risk of public disturbance and outrage. He was Corresponding Secretary of the Maine Antislavery Society and prepared some of the ablest reports which the cause produced; for a year edited the semi-monthly "Advocate of Freedom" printed in this town; and carried on a controversy in the "Christian Mirror" with Rev. Rufus W. Bailey of South Carolina on the main points at issue. He undoubtedly took high ground on the subject, and was deemed by many to be of the extremists, as he was not one to compromise with what he believed to be error or wrong. But it cannot be said of him justly, that he could see but one side of a question. In the height of the conflict, with opinions as decided and thorough as any man's, he could not go with some of his brethren in denouncing the American Board of Commissioners, because they would not take what was deemed an advanced step in the matter of slavery as involved in some of the Indian missions, and he maintained a controversy in the public papers in defence of the Board with able and

adroit champions of the more radical view. Were these articles collected, they would make quite a volume and would be a valuable contribution to the antislavery literature of the time. He never swerved — no not for an hour — from his allegiance to the cause of human freedom and the rights of man. Exposed to reproach and annoyance, hard speeches and harder looks, he was not a man to be deterred from his purpose, or to quail in whatever he regarded a matter of right, truth, and duty.

Then came the subject of public schools. The method of graded schools for the large central district of Brunswick was proposed to the inhabitants, and awakened violent opposition from quarters whence opposition to such schemes of public good usually comes. The project soon engaged his earnest co-operation; he was chosen on the Board of Agents successively for seventeen years, and most of the time was chairman, and exercised vigilant supervision of the schools. The amount of labor he performed in securing and perfecting the system, in building the large brick school-house for which he furnished the working-plans, and in general superintendence, few can conceive, — and, all with no other remuneration than the consciousness of rendering an important public service. He took great interest in children, and once declared that he desired no other inscription upon his tombstone than the simple words, "*The Friend of the Children.*" The town owes a tribute of gratitude, respect, and love to this friend of its schools and its children; and not this town only, but every town in the State. By personal advocacy of the "graded system" in different towns by public lectures, and yet more before a committee of the legislature, with a force of argument and earnest, eloquent persuasion that made some of our legislators marvel that a college professor could labor so heartily and so efficiently, and even for common schools, he was instrumental in effecting that a particular provision in relation to the schools of the village district of Brunswick should become

a general law for the State. Hon. Phineas Barnes, whom we shall refer to again in this connection, in a letter to the writer, states that he witnessed the presentation of the case before the committee, and that Prof. Smyth's argument and appeal in favor of the system was one of the best pieces of reasoning and eloquence he ever heard. Moreover, subsequently, when a case was made in Brunswick, by those opposed to the graded system, to test the legality of certain proceedings under the act, and it was carried up to the Supreme Court, Professor Smyth thoroughly studied the case, searched the legal authorities, drew up a paper containing what seemed to him the principles of public policy involved, and put it into the hands of the counsel for the Board of Agents, Hon. Mr. Barnes, who found it embraced the main points at issue. The opposing counsel was Hon. Samuel Fessenden. Mr. Barnes was successful in the triumphant vindication of the constitutionality of the act. The memory of Professor Smyth will be a cherished tradition in the school-history of Brunswick.

He was for many years one of the trustees of the parish fund, and for forty years or more an active member of the Congregational Church and Society in Brunswick. He was for a long period also one of the parish assessors, or committee, a teacher in the Sabbath school, ever watchful of the interests of the Church, jealous of its good name, until within a few years uniformly present at its private meetings, and a liberal contributor of his means — often beyond his means — for the support of the institutions of religion and of every good work. When the present church edifice was erected, he was the working member of the Building Committee, giving important counsel in its plan, even to the framing of the building, and constantly supervising the work. When, subsequently, it was deemed expedient to make a change in the heavy tower of the structure, he furnished the working-plans for a spire, which for grace and beauty was not surpassed.

Indeed, mechanics gave him the credit of being a master mechanic, and deferred to his judgment and taste in nice points of architecture and construction. No one knows the amount of time and labor he expended on this enterprise, and, after its completion, for the convenience and comfort of worshippers, even superintending the care of the furnaces, and in other ways invading the sexton's privilege.

We come now to speak of the last public work of Professor Smyth's life, — the measures for erecting a Memorial Hall for the College. No one else was thought of to take the matter in hand. His patriotic spirit, his long-tried devotion to the College, his unsurpassed energy and indomitable resolution, the inspiring enthusiasm of his character, and his mechanical and architectural skill and taste, marked him out as the only man for the occasion. One even most conversant with him, and who had most free access to his thoughts, purposes, and plans, can scarcely enumerate the extent of his correspondence on the subject, his journeyings to and fro from Bangor to New York for subscriptions; his long walks in Brunswick and its neighborhood to obtain contributions, to consult mechanics and contractors, or to engage hands for the work; his visits to other towns to examine public buildings in order to ascertain dimensions especially of halls reported of well or ill for public speaking, that his own audience-room might not fail in this respect; to inspect quarries of building-stone; or his careful study of architectural designs, sketches, and plans in the College Library; or his personal labor in meditating and drawing plans himself, that architects might readily conceive the idea and object of the proposed structure. For the last two years his mind and thoughts have been intent on what, he often said, was to be his last labor. Every dollar of the thirty thousand on his subscription-book he solicited, and had collected nearly twenty thousand of the amount, in person. Not that he coveted the credit of the work, but such was the man. Had the project been to survey a

piece of land, or to set a post by the roadside, when determined upon by competent authority, he would set about it at once, whether a committee were with him or not,—more especially in such an enterprise as this, not waiting for others, or thinking of others. His friends sometimes thought it would have been better for him, if not for the cause, if he would invite others to co-operate, at least in a part of the labor. And, what is probably without a parallel, after all this labor and travel and correspondence, there remains on his books, charged to the Memorial Fund, four dollars and seventeen cents. It should be stated that he had received free passes over neighboring railways, and he had invested his receipts so as to avoid encroaching on the fund.

These various activities of Professor Smyth's busy life were exercised outside of his official relations. The resources of the College have always been so restricted as to impose on its professors, for the most part, an unusual amount of tutorial duty,—for many years, three daily recitations, or an equivalent, four days at least in the week; a heavy draft on the instructor, we may say in passing, but perhaps to the advantage of the style of teaching. If lectures were given, they were the result of extra labor. In later years Professor Smyth heard two daily recitations, and gave experimental lectures as were required by his department. During the last year or two arrangements were made to relieve him further, that he might devote himself to the work of the hall. Still, he had his annual course of recitations and lectures in Astronomy, having completed it just before his death. As before intimated, it is just to say that these calls of public service were felt in the recitation-room. His abstracted manner at times made an impression of a mind preoccupied, so that a student might take advantage of exemption from the usual scrutiny. But let a second experiment be tried of the Professor's abstraction, the experimenter would be likely to find himself at

once exposed to an eye which no error or subterfuge could escape, and perhaps uncomfortably exposed to others. Pupils may thus have occasionally suffered loss, but the College doubtless gained by the contribution it freely made to a public interest. Moreover, as years grew upon him, it would not be strange if he accommodated himself with less facility to less quick or less diligent pupils. But his ability as a teacher was never called in question. In explanation he was precise, simple, and clear. He had great power of inspiring interest,—his own enthusiasm, which often kindled, especially in certain branches of his department, at the blackboard, being communicated to his class. Later classes will carry through life his setting forth of what he termed the "poetry of mathematics," as exemplified in the Calculus.

As an officer of government, he was energetic, fearless, and resolute; decided, though often moderate in counsel, unwavering under severest trials of firmness. Pupils seldom ventured to trifle with him. He had great power of rebuke and command, and often a sharp turn or a stroke of wit restored good-humor. His fertility of resource availed him in defeating the most ingenious devices for interrupting or evading a recitation. It is thought that no combination ever gained an advantage over him. He always gave an impression of reserved power. College officers experience fluctuations in the favor of their pupils; but no one, probably, is remembered with more universal interest, or ever has been greeted with more cordiality by alumni, than Professor Smyth. Every graduate knew his devotion to our Alma Mater. It was earnest, constant, and self-sacrificing. Jealous of its reputation and honor, he was vigilant and active in promoting its welfare. His daily prayer ascended in its behalf; he contributed according to his ability to its pecuniary relief; he was active in improvements of the College premises, laying out avenues, and planting trees with his own hands. We cannot but think

that in the last work he did for it his life was the sacrifice; for few can know, as we have said, his various and exhausting labors during the last two years. He repeatedly declared to the writer, that, had he seen the anxiety and labor which it would cost, he would not have undertaken it. Were the spirit which animated him to pervade the body of alumni, not only would the hall at once arise to grace the College grounds, but other pressing needs of the College be speedily satisfied.

We have only to add to the enumeration of Professor Smyth's various public services, that, until within two years, he was Treasurer of the Maine Branch of the American Education Society, almost, we think, from its establishment, and was thus brought into contact with a large number of young men with whom his own experience had taught him to sympathize, and who always regarded him as a friend in need.

Such were the prominent activities in the remarkable life that has now passed away. It only remains to indicate the leading intellectual and moral traits of character which marked the man who has moved and acted among us these forty-five years; and this does not demand special elaboration or particularly nice discrimination, since the absence of concealment or simulation in him was so entire that he was seen and read of all that had to do with him.

Of the qualities of his mind no one conversant with him could doubt that his Creator endued him with a power of intense application, of wide compass and great clearness of thought, of strong grasp of principles, and of exhibiting truth — often massive truth — with great precision and force. He had a peculiar faculty of seizing on the salient points and the fundamental elements of any subject he approached.

One could not but give him the credit of child-like simplicity. He was simple in his tastes, in his manners, and in his desires. There was no pretence or affectation in his nature. Better had it been for

him sometimes, it may be, if he could have masked or concealed his feelings. Who did not know where or how he would stand on any question of College life or of the day? Who was not sure that he spake what he meant, and meant what he spake? His influence was always for the real in things, and has been a most valuable lesson of life for those who came under its power. No charge of insincerity or false-heartedness was ever laid upon him. One could not be long associated with Professor Smyth without discovering that, when aroused, he was a man thoroughly in earnest. The account we have given of him has been, from childhood to his last hour, an exemplification of the deep earnestness and enthusiasm of his nature. It brought out of him an amount of work, both of body and mind, of which the world affords rare instances, — an example to be commended to young men of one great element of success in life's work.

Those who were connected with Professor Smyth in social life had abundant proofs of his profoundly sympathetic nature. They cannot forget, when the daughter of a brother professor was prostrated, as was feared, by fatal disease, how his sympathies were stirred as if she had been his own child; how he watched for her, and over her, almost taking the place of a nurse. Neighbors did not live long by him without delicate, considerate manifestations of tender care and solicitude. In his own household his love "was wonderful, passing the love of women." How, with all the persistence of his strong nature he contended with disease, which within these few years invaded his family, ransacking the medical library for authorities, studying each case until medical professors came to the conclusion that he understood it as well as, if not better than, themselves; and, when all was in vain, and both wife and daughter were taken from him, how the strong man was shaken, though submissive as a child, under the blow! He bore with him to his grave the anguish of those sorrows. We who knew him best

thought that the care of the Memorial Hall was a merciful provision for his relief in that trouble, as it gave him an engrossing object for his mind to work upon. But the dark shadow was scarcely ever lifted. A few minutes before he expired, referring to the distress he felt, he said: "It is hard to bear pain, but how much more that dear child (his daughter) had to bear!" During the war of the Rebellion news came of the battle of Chickamauga, and, soon after, tidings that a son was on that bloody field; then that he had fallen. All appliances of telegraph and mail were employed to ascertain the truth. Assurance doubly sure seemed to come, at last, that he would never see that son again, though almost the next mail brought a few lines from the son himself, announcing that he was taken prisoner in the battle and was then in the Libby Prison. But the anxieties, the suspense, and agony of those days! It seemed as if it would kill him.

The facts of Professor Smyth's life reveal most clearly a singularly self-sacrificing spirit. What reward or remuneration, what personal advantage, could he have expected from his labors for schools, or for the church, or for the Memorial Hall? What self-interest could have prompted him to furnish working-plans for school-house or church-spire; or to rise from his bed and go down to the school-house in a drenching storm, to see that the rain did not undermine the wall or flood the cellar; or at midnight in a driving southeaster, to go over to the church, then in building, in order to make more fast an ill-secured transept window; or to serve as a tender to the mason who was putting up a chimney in the tower? The writer asked him why he did not hire a man to do that work. He replied, he thought it easier to do the work himself than to go over the village to find a suitable hand for it. Or, within this year, what gain to himself in walking two or three miles in one direction, and then yet farther in another, twice the same day, to see a man he wished to employ in some stone-work for the foundation of the hall; and, in other

directions still, as far or farther, to inspect a granite quarry? He was asked, why in the world he did not hire a conveyance. The answer was, he did not wish to abridge the Memorial Fund even a single dollar.

Another element in the character of Professor Smyth was true magnanimity of spirit. One like him could not pass through life—a man of high notions of discipline in school or college, of decided opinions, and fearless, determined spirit—without encountering opposition, sometimes ill-temper, or even outrage. But he never harbored resentment or remembered injuries. The excitement of conflict passed over his spirit, and left no ripple behind. We may add that he was blessed with a genial, buoyant spirit. He never betrayed a moody or sullen temper. There was in him a vein of fine humor. He enjoyed it in others, and no one could turn a witticism, or convey a compliment with more delicacy or grace.

It remains to bear testimony to Professor Smyth as a Christian man. In this character he left the record of nearly fifty years in his daily life, in the free intercourse of friends, in the social meetings of the church, in the College halls, in his relations to public philanthropic movements of his time, and in the pulpit of the sanctuary. He came to experience the power of religious faith and hope while an assistant in Gorham Academy, under the faithful and heart-searching ministrations of Rev. Asa Rand. He once communicated to the writer something of his experiences at that time, from which he judged that a deep and thorough work of divine grace was wrought in his heart. When under conviction of his sinfulness and ruin, at the preaching of the Word,—so he once told the writer in his characteristic simplicity and honest dealing with himself,—he felt as if the preacher were aiming at him personally; and, as he went home from the sanctuary, he felt that others must know that he had been the subject of discourse. He was abashed and shy, and walked by the roadside to avoid public notice. He then suf-

fered from such mental distress as one of his strong nature may experience, until he fell sick of a typhoid fever. He was brought down to the gates of death, for hours was thought to be dying, but at length was raised to health. As new life was gradually restored, his anxieties concerning his religious state were revived; and he passed through a severe conflict, as we have been informed by one who had the best opportunity to know the circumstances. In the depth of his mental distress and darkness his friend, Rev. Mr. Nason, sat with him a whole night, endeavoring to guide the anxious inquirer. With the morning light, as this friend writes, his darkness was dispelled, and hope and joy beamed upon him; the garment of praise was given him for the spirit of heaviness. He seldom spoke of his personal religious experiences. He never had ecstatic joys, or peculiarly buoyant hopes. He once declared that he anticipated his sun might go down in a cloud. At the outset, however, he took his stand as a Christian young man, and became connected with the Congregational Church in Gorham. He seized with the strong grasp of his intellect and heart on what are termed the doctrines of grace. It was at the time when the religious controversy between Drs. Woods and Ware was attracting the attention of the Christian public; and he was led by his discussions with a gentleman with whom he boarded while he kept a winter school, to study and ponder over the points at issue and defend what he regarded to be the truth. He entered college as a Christian young man, and always, as an undergraduate, adorned his Christian profession. His design and expectation being to enter the Christian ministry after graduation, he spent a year at the Andover Seminary. But Providence otherwise ordered. In 1825, however, he received license from the Cumberland Association, and for several years preached with acceptance in Brunswick and neighboring towns. Of late years he has, with rare exceptions, declined this service,

chiefly on account of his want of voice. Many can remember his discourses as marked by weighty thought, clear exhibition of truth, simplicity, and vigor of style, and earnest enforcement of the motives of the Gospel, and the issues of life and death. Of later years the heavy discipline of domestic bereavement and sorrow—it was plain to all that observed him—tempered and deepened his tone of piety. None but those intimately associated with him knew how bitter a cup of affliction he drained to its dregs. It was affecting to witness the childlike submission of his spirit in family prayer, in which he never failed to make mention of his children in their dispersion, of all afflicted ones, of the college, the church, the nation, a world in sin, of the rest which remains, and the glories of God's everlasting kingdom of blessedness and joy. Not long before his departure he was heard, when walking the room by himself, humming the hymn,—

"Nearer, my God, to thee,
Nearer to thee."

He requested a member of his family, in her morning care of the sitting-room, always to leave the Bible on the mantel, that when he came in wearied from his work he might have it at hand, to take down and read as he sat by the fireside. Among his last Sabbath readings was the "Pilgrim's Progress," particularly the closing chapters of that wonderful allegory, and his mind was deeply interested and impressed by the scene of Standfast crossing the river. And here was another Standfast in actual life, himself so soon to receive his summons to cross the river!

Repeatedly, within the year, he spoke of his day of labor as drawing to its close; often expressed a doubt whether he should see the last great work of his life completed; and often said that he should not live to enjoy the new hall, if his eyes should be gladdened by the sight of its majestic proportions, and its attractive interior and appointments. His last morning a gentleman from another college called at an

early hour upon him, and spent some time in inspecting the plans of the hall, and conferring with him on the acoustic properties of the proposed audience-room. At eleven o'clock he went out on the ground to meet a contractor, with reference to the foundation-work, and was there seized with severe distress in the breast, faltered, and sat down, pale and ill. The man observed it and told him he ought to go home at once, offering him assistance which he declined. With great difficulty he reached home, and staggering, with help from one of the family, to a lounge, threw himself upon it. After such applications as could be devised, he seemed to be relieved, but remarked that he believed his work was nearly done. As he lay, he expressed a doubt whether he should be able to take the afternoon train for Lewiston, whither he had arranged to go to inspect a hall with a view to its dimensions. He soon came to the conclusion to go to his cham-

ber and his bed. He walked up the stairs unassisted, but, at the top, told his son, who was at his side, to hasten, as his strength was failing. As soon as possible, he threw himself into the bed; seemed to revive; told his son, that he wished he would go for the afternoon's mail, and to get a liniment for his pain in the chest. There were indications that, within a few days, he had been using a liniment, though no explanation would he give for what purpose. The son left the room for a few moments; he was heard to breathe heavily; they hurried to his side; he was unconscious, his eyes were fixed, and he expired, April 4, 1868.

His work was indeed done,—a life-work, scarcely with intervals, almost without vacations, as he often said. Yes, done so far as his living, active, present energy is involved. But his work lives. He helped to lay foundations. The influence of such as he, and in his position, lives through generations.

NEW HAMPSHIRE ELECTION SERMONS.

BEGINNING, 1784.—ENDING, 1831.

Year.	Name.	Residence.	Year.	Name.	Residence.
1784	Rev. Samuel McClintock . .	Greenland.	1808	Rev. Asa McFarland . . .	Concord.
1785	" Jeremy Belknap . . .	Dover.	1809	" William F. Rowland . .	Exeter.
1786	" Samuel Haven . . .	Portsmouth.	1810	" Roswell Shurtleff . . .	Hanover.
1787	" Joseph Buckminster . .	Portsmouth.	1811	" Thomas Beede . . .	Wilton.
1788	" Samuel Langdon . . .	Portsmouth.	1812	" Moses Bradford . . .	Francetown.
1789	" Oliver Noble . . .	New Castle.	1813	" John H. Church . . .	Pelham.
1790	" John C. Ogden . . .	Portsmouth.	1814	" Peter Holt . . .	Epping.
1791	" Israel Evans . . .	Concord.	1815	" David Sutherland . . .	Bath.
1792	" William Morrison . . .	Londonderry.	1816	" Pliny Dickinson . . .	Walpole.
1793	" None.		1817	" Daniel Merrill . . .	Nottingham, West.
1794	" Amos Wood . . .	Weare.	1818	" William Allen . . .	Hanover.
1795	" None.		1819	" Nathan Parker . . .	Portsmouth.
1796	" William F. Rowland . .	Exeter.	1820	" James B. Howe . . .	Claremont.
1797	" Stephen Peabody . . .	Atkinson.	1821	" Ephraim P. Bradford . .	New Boston.
1798	" Robert Gay . . .	Dover.	1822	" Jonathan French . . .	North Hampton.
1799	" Seth Payson . . .	Rindge.	1823	" Daniel Dana, D.D. . .	Londonderry.
1800	" Noah Worcester . . .	Thornton.	1824	" Bennet Tyler . . .	Hanover.
1801	" Jacob Burnap . . .	Merrimack.	1825	" Phineas Cooke . . .	Acworth.
1802	" Joseph Woodman . . .	Sanbornton.	1826	" Ferdinand Ellis . . .	Exeter.
1803	" Aaron Hall . . .	Keene.	1827	" Nathaniel W. Williams .	Concord.
1804	" Nathaniel Porter . . .	Conway.	1828	" Nathaniel Bouton . . .	Concord.
1805	" Reed Paige . . .	Hancock.	1829	" Humphrey Moore . . .	Milford.
1806	" James Millmore . . .	Stratham.	1830	" Jaazaniah Crosby . . .	Charlestown.
1807	" Nathan Bradstreet . .	Chester.	1831	" Nathan Lord . . .	Hanover.

NOTE.—After this, annual Election Sermons were discontinued.



FIRST ORTHODOX CONGREGATIONAL CHURCH, SOMERVILLE, MASS.
Erected 1867.

SOMERVILLE AND ITS CHURCHES.

BY REV. LUCIUS R. EASTMAN, JR., SOMERVILLE.

SOMERVILLE was constituted a distinct and independent township, March 3, 1842. Previous to that date it was a part of the town of Charlestown, which originally also included Malden, Stoneham, Melrose, Medford, Winchester, and Woburn. The part of Charlestown which now forms the town of Somerville has been the scene of prominent events,—Central, Prospect, Winter, and Cobble Hills having an honorable Revolutionary history. On Winter Hill, now covered with attractive residences, General Burgoyne's army encamped as prisoners of war, after their defeat at Saratoga. On Prospect Hill was lighted the first signal-fire apprising the

minute-men of Lexington and Concord of the approach of British troops, and there still remain the trenches and earthworks thrown up by the Provincial troops on their retreat from the battle of Bunker Hill. The prospect from these hills is among the finest in the country,—comprising the whole of the neighboring cities of Boston, Charlestown, Chelsea, and Cambridge, with the surrounding towns. Mount Benedict, at the east end of the town, has on its summit the ruins of the famous Ursuline Convent, which was destroyed by a mob in 1834.

Somerville, at its organization, with an area of four and a quarter square miles,

had a population of seventeen hundred. The population, particularly during the last ten years, has increased with great rapidity, now numbering about twelve thousand. Its being of easy access to the business portion of Boston (but a few minutes' distance, by both steam and horse cars) renders it a peculiarly desirable location for the homes of business men. Its educational interests are liberally sustained, the town ranking as the twelfth in the State in its provision for public schools.

The first public religious service in the town was held by Unitarians, March 17, 1844, who were organized, that year, as "The First Congregational Society." Their first church edifice, on Central Hill, was dedicated September 3, 1845, and was burned July 26, 1852. Their second house was dedicated April 26, 1854, and was destroyed by fire, October 8, 1867. They have now taken measures to build again.

In 1849 a convenient chapel was erected on Spring Hill and dedicated in the early part of the following year, for the joint occupancy of the neighborhood in religious worship. Since 1853 it has been occupied by the "First Baptist Society," which was organized in that year. There is also an Episcopal Church on Spring Hill, whose house of worship was erected in 1866.

In 1853 a "Protestant Methodist Episcopal" Church was formed, whose house of worship is in the westerly part of the town.

A Universalist Society was gathered in 1853, which held its meetings for several years in a small chapel on Tufts Street, but in 1859 erected a beautiful meeting-house near Prospect Hill, which was totally destroyed by fire, January 21, 1868. They will soon rebuild.

Previous to 1853, several families in the eastern part of the town, connected with Congregational churches in other places, had attended worship on the Sabbath at the Baptist Church, at that time situated

on Charlestown Neck. This house, during the year 1853, was removed to the present location on Perkins Street, Somerville, where it remained until January, 1866, when it was consumed by fire. A new house was forthwith erected by the Baptists, and dedicated June 26, 1867.

Early in the year 1853 measures began to be taken to form a new religious organization for the support of the ordinances of the Gospel according to Orthodox Congregational usages and principles. A meeting was called, by private notice, for the evening of the 21st of April, 1853, at the house of Mr. Temple Paul. Meetings for consultation were subsequently held, the interest in the movement and the numbers engaged continually increasing, till September 15, 1853, when the First Orthodox Congregational Society of Somerville was organized.

June 28, 1854, a committee was chosen to select a lot of land and procure plans for a house of worship. A lot was secured on Franklin Street, and steps taken immediately for the erection of the house. The corner-stone was laid October, 1854. The vestry was occupied for public service April 1, 1855, and the house dedicated July 12, 1855. Rev. Dr. G. W. Blagden, of Boston, preached the sermon, and Rev. Dr. Lyman Beecher offered the prayer of dedication. This house contained, on the main floor, sixty-four pews, and twelve in the gallery, fronting the pulpit. In the summer of 1860 the congregation had increased to such an extent that side galleries were put in, furnishing twenty additional pews.

In the afternoon of the Sabbath, April 1, 1855, a meeting was called, in the vestry, of those wishing to unite in forming a Church. Thirty-six persons gave in their names. A council convened on May 3, 1855, and the Church was organized. The council was composed of pastor and delegate from eighteen churches in Boston and vicinity. Dr. Nehemiah Adams, of Boston, was Moderator, and Rev. S. J. Spalding, of Newburyport, Scribe. In the

public exercises, the introductory services were by Rev. J. B. Miles, of Charlestown; sermon by Rev. Dr. Kirk, of Boston; Reading of the Articles of Faith and Covenant, and the Constituting Prayer, by Rev. Dr. Adams, of Boston; Fellowship of the Churches by Rev. Benjamin Tappan, of Charlestown; Concluding Prayer by Rev. A. C. Adams, of Malden.

The Church has been steadily increasing in strength, as regards both numbers and efficiency; at the present time numbering two hundred and seventy-one. There have been three hundred and sixty-six connected with the Church.

Its officers have been:—

Pastors.— Benjamin Judkins, Jr., from Jan. 3, 1856, to June 2, 1858; David Temple Packard, who commenced his labors July, 1858, was installed Sept. 21, 1860, and dismissed Nov. 28, 1866; Lucius Root Eastman, Jr., the present pastor, installed June 27, 1867.

Deacons.— Ebenezer Davis, chosen May 4, 1855; Oliver Dickson, chosen May 4, 1855; Joseph Lovett, chosen May 4, 1855; Luke K. Bowers, chosen June 30, 1865.

Clerks.— Moses H. Sargent, chosen May 4, 1855, resigned April 19, 1861; Joshua H. Davis, chosen April 19, 1861.

The Sabbath school has always been an object of special care and interest to the Church. It was organized in April, 1855, and continued for eight years under the efficient superintendence of Moses H. Sargent, who, with a corps of earnest associates, carried it to a state of great prosperity. Since 1863 it has continued in a flourishing condition, under the successive superintendence of Joshua H. Davis, Cyrus F. Crosby, and S. N. Watson. It now numbers over four hundred members, with an average attendance of about two hundred and seventy. It is under the general direction of the Church, which, at its annual meeting, chooses the various officers of the school, who, in connection with the pastor, constitute a Board of

Managers. Frequent meetings of this Board, with the teachers and other adult members of the school, are held for consultation, prayer, and Scripture study, in order to promote the greater efficiency of the teachers in their work.

In 1864, several members, residing in that part of the town called Winter Hill, were dismissed from this church, to form, with others, a new organization,—the “Broadway Orthodox Congregational Church,” which, during its four years’ existence, has had its Christian faith and fortitude severely tested. It was organized June 14, 1864, with a membership of twenty-six. A house of worship was built, which shared the fate of the other church edifices in town, being destroyed by fire in December, 1866. Not discouraged, however, the little band held on, and now have a membership of sixty, with a vigorous Sabbath school of over one hundred and fifty, with good prospect of steady and permanent growth. A member of the Church has provided a pleasant Chapel for their use until another house shall be erected. Rev. E. P. Dyer supplied the pulpit during its early history. Mr. S. H. Virgin is now pastor elect.

The present pastor of the First Orthodox Congregational Church occupied its pulpit, for the first time, March 10, 1867. The next Friday night, March 15, the neat and much loved structure, which had been the scene of the early struggles and growth of the Church, was suddenly and totally consumed.

Thus, within fourteen years, six houses of worship in Somerville perished in the flames. Various theories have been suggested as to the origin of the frequent fires mentioned in this article, but no certain conclusion has been reached.

The Perkins Street Baptist Society, which, while suffering from a similar catastrophe, had for nearly a year worshipped with the Congregational Society, were ready to give the Congregationalists a cordial welcome to share their new house until another edifice could be

erected. Measures were immediately taken to build again. The congregation had increased so rapidly, during the last few years, that it was decided to build a house considerably larger than the old one. Messrs. Charles H. Guild, Horace P. Hemmenway, U. R. Harding, Joshua H. Davis, and James L. Tyler were appointed a Building Committee. The Society adopted a plan presented by S. S. Woodcock, Esq., architect, a member of the congregation, and proceeded immediately to the erection of the house, now nearly completed. The corner-stone was laid Tuesday, August 27, 1867. The exercises consisted of prayer, reading Scriptures, singing, addresses by Chairman of Building Committee, and others. The stone was laid by the pastor, saying: "In behalf of the First Orthodox Congregational Church and Society of Somerville, in the interest of the Congregational denomination, in the faith of our Pilgrim Fathers, built upon the foundation of prophets and apostles, Jesus Christ, our divine Saviour, being the chief corner-stone of the spiritual temple, I now lay the corner-stone of this earthly sanctuary, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The exercises were concluded with prayer of consecration, singing, and benediction.

This new edifice, a view of which is given in connection with this sketch, is upon the site occupied by the former house, on Franklin Street, fronting Perkins Street. It is constructed of brick, with dressings of freestone, of that peculiar form called the "Victoria Gothic." It is ninety-seven feet in length, by sixty-seven feet in width, having a spire rising from one corner, in front, to a height of about a hundred and forty-five feet. The roof and spire are covered with slate of different colors, laid in alternate diamond

and plain courses. There is a cellar under the whole house, containing the heating apparatus, and also intended to answer an important purpose in the work of ventilation, in respect to which great pains have been taken to make it as perfect as possible.

The vestries, on the lower floor, and entirely above ground, embrace a large lecture-room, 64 by 48 feet, and two smaller committee-rooms, 27½ by 24 feet, and 27½ by 17 feet. The partition between these two smaller vestries and the larger one is made entirely of glass and panel sashes, which can be easily raised, so as to form one large and commodious room. There are also, on this floor, a room for the Sabbath-school Library, a Ladies' Room for social occasions, store-rooms, water-closets, and other conveniences.

The audience-room is reached by spacious and easy stairs, in the front vestibule. It will contain upon the main floor a hundred and twenty-six pews, which, with a gallery at the front end of the house, will furnish nearly eight hundred sittings, exclusive of those occupied by the choir.

The choir-gallery will be situated in the rear of the pulpit; the organ is to be placed on one side, and the corresponding space on the other side is partitioned off, and fitted up for the convenience of the minister.

The doors and pews, as well as the general finish of the house, will be of chestnut and black walnut, suitably wrought and moulded. The ceiling will be finished with groins, ribs, and pendants, and is to be appropriately frescoed.

The cost of the edifice, exclusive of organ, clock, bell, and furniture, will be about forty-two thousand dollars. The vestries were opened for public service May 17. The audience-room is rapidly approaching completion.

SAMUEL STEARNS AND THE UNITARIAN CONTROVERSY IN
BEDFORD.

THEOLOGICAL VIEWS AND RELATIONS.

MR. STEARNS's theological views, though he was not accustomed to bow blindly to human authorities, were perhaps as nearly Edwardean Calvinistic as any designation, drawn from eminent names, could express them. If, however, any believe that Calvin taught the final destruction of non-elect infants, or that Edwards inculcated a system of iron-bound fatalism, Mr. Stearns adopted neither of these opinions. Totally repudiating the Arminianism that prevailed around him, he had no complacency in that "high Hopkinsianism," held by some of his brethren, which disregarded the use of means in the conversion of sinners, and maintained that a person must be willing to be damned in order to be saved; nor in the "exercise scheme" of Dr. Emmons, which made, he would say, "the human mind a bundle of exercises, and God the efficient agent in producing them, and so the immediate author of sin." If there was any change in his views during his ministry, it was, he would say, "in adopting rather the milder than the severer forms of conceiving and exhibiting them." By this he probably meant, that, as he advanced in theological knowledge and Christian experience, he was more deeply impressed by that effluence of unspeakable love which gave the Only-begotten Son to die, than by that naked justice which was ever waving the sword of retribution. Among his contemporaries, he probably sympathized generally in the theological views of such men as Dr. Morse of Charlestown, Samuel and John Philips, and Jonathan French of Andover and Samuel Abbott, Esq., the founder of the Abbott Professorship in the Andover Theological Seminary. Mr. Stearns was understood to be Mr. Abbott's favorite candidate for this professorship, till the needs of a compromise

between the two wings of Orthodoxy rendered a different selection expedient. In these views of doctrine at the opening of the century, and for years afterward, the church and minister of Bedford, in relation to the immediate neighborhood, stood nearly alone. Although none of the neighboring ministers had openly repudiated the doctrine of the Trinity, nearly all belonged to the prevailing Arminianism which soon after developed into confessed Unitarianism. In nearly all the eastern part of the Commonwealth, in most of the old Puritan parishes of the Old Colony and Massachusetts Bay, particularly in Boston, and, to a great extent, in Harvard College, Arminianism was the accepted theology.

How this defection came gradually about the readers of the "Congregational Quarterly" need not be informed. Reaction from the rigid Puritanism of the first settlers, the influence of the "half-way covenant," the war of Independence, the French Revolution, all united, with other causes, to give depth and power to the downward current which the revivals of Edwards and Whitefield had been but partially able to withstand.

We hear much said in some circles, at this day, of the failure of American Christianity; and representations are often made which indicate that during the last generation the churches have been gradually more and more deserted, and religion has been dying out. Nothing is more untrue. For proof of this, we would refer to the testimony of the United States Census and the statistics of the churches; indeed, we need but look back to the first decade of the present century. Besides the general condition of things already described, there were, for several years after Mr. Stearns's settlement in Bedford, almost

none of those modern appliances and forces which are now working so powerfully in favor of evangelical religion. There were no foreign missionary boards in the country, no Bible societies, education, tract, home missionary societies, no Sabbath-schools, no Christian libraries for children, no young men's Christian associations, no theological seminaries, not a single prominent religious journal, not a single religious newspaper, no conferences of churches, and, except in a few localities, no prayer-meetings. Revivals of religion, if they occurred in a few places, were regarded with misgiving; but, generally speaking, they were unknown. Truly evangelical, earnest ministers and churches were hardly more, in the region of Bedford, than single coals of fire upon a sea of ice. The Congregational community was a heterogeneous aggregation of parishes, the various theology of whose ministers was not distinctly pronounced, though deeply felt. They were all in formal fellowship with each other, — ministers of differing views belonging to the same Associations, and, according to the system of the fathers, in the habit of exchanging pulpits with each other. The idea of becoming "all things to all men" was earnestly inculcated by men of the predominating belief, most of whom would have resented the imputation of Socinianism or Unitarianism. "Ministers in neighboring churches had always exchanged; why should they not continue to exchange? Charity was the queen of virtues; why should it be disturbed by unprofitable disputes?" As Arminianism developed into Unitarianism, caution, not to say concealment, on its part, had this excuse, that the churches, descended as they were from the Puritans, while they would endure the thing, would not have tolerated the name. The omission of evangelical doctrines in preaching might be hardly noticed; but the creeds were evangelical, and any decided opposition to them would have been resented.

In this general condition of things, Mr.

Stearns was invited to attend the ordination of the Rev. Samuel Sewall over the neighboring church in Burlington. The council met on the 13th of April, 1814. Though the town was a small one, the ordination, for special reasons, attracted peculiar interest. Mr. Sewall, at the request of the writer of this article, thus explains the matter: —

"At the time of my ordination, April, 1814, the distinction between Trinitarian and Unitarian ministers was not very generally understood, or practically regarded in the Congregational churches of this vicinity. It was not, I believe, till the controversy between Rev. Drs. Worcester and Channing on this subject, about 1815; the publication of Dr. Channing's famous Baltimore sermon, at the ordination of Rev. Mr. Sparks; and the republication in this country of letters from Unitarian gentlemen here to Rev. Mr. Belsham, a Unitarian minister near London, not far from 1815 or 1816, if my recollection serves me, that lines of distinction began to be drawn between the two denominations in this part of the State, and walls of separation to be permanently erected. Hence many Orthodox ministers in this quarter continued to exchange where they had been used to, even if those whom they exchanged with were liable to some suspicion that they were heterodox. And hence, too, they scrupled not to lay hands, in ordination, upon candidates, without any rigid inquiry as to their sentiments, provided they made no open avowal of Unitarianism or other heresy, and in other respects gave the councils convened to ordain them good satisfaction. So long as they made no open declaration of what was deemed *essentially erroneous*, they were *presumed* to be *correct* in their belief. . . . But, in my case, there was a difference from most other instances of ordination at that period. It was very extensively understood that, in 1810, I had been admitted to Deacon's orders, in the Episcopal Church at New York, by Bishop Moore; that I had received the same year, and accepted, a call to settle in the Episcopal Church in Hanover Four Corners, Mass., upon a handsome salary, and over a very united people; but that, upon some defection from, or doubt about, the Trinitarian faith, or scruple about using every Sabbath the Book of Common Prayer, in

which that doctrine is continually recognized, I had resigned my expected charge at Hanover shortly after, quitted my connection with the Episcopal Church, and had gone over to Congregationalism, as a refuge, in which I might hope to be indulged in a greater latitude of sentiment. At the time of my call to Burlington, incorrect reports in regard to the extent of my departure from the Orthodox faith were diligently circulated; and without doubt some of these reports had reached the ears of your father, then a stranger to me. And therefore it was not surprising to me at the time, and never has been since, that a minister so conscientious as he was, and so careful, in obedience to the apostolic injunction, not to lay hands on any man suddenly, — that is, hastily, and without due inquiry, — where there were such strong grounds for investigation as there were apparently in my case, should show a disposition to inquire a little more narrowly and specifically into my doctrinal sentiments than he had thought incumbent upon him in the case of some others."

These circumstances, together with the interest felt in the candidate himself, who had descended from the ancient and distinguished family of Sewalls, and had many ministerial friends in and around Boston, gave more than common importance to the occasion. There were present, on the council, Dr. Osgood of Medford, President Kirkland and Professor Ware of Cambridge, Mr. Ripley of Waltham, Mr. Bartlett of Marblehead, Mr. Fiske of West Cambridge, Mr. Allen of Chelmsford, and Mr. Loring of Andover, all of them, then or afterwards, except Dr. Osgood, avowed Unitarians; Dr. Morse of Charlestown, Dr. Holmes of Cambridge, Mr. Williams of Lexington, Mr. Chickering of Woburn, Mr. Briggs of Boxford, Mr. Coggin of Tewksbury, and Mr. Stearns of Bedford, Orthodox. Besides these ministers and their delegates, there were present, as friends, Messrs. (afterwards Drs.) White of Dedham, and Lowell and Parkman of Boston, and others. Dr. Osgood was chosen Moderator. He had been settled as a Calvinist, and was probably at this time a

Trinitarian, though his theological views had become gradually so modified that he esteemed friendship among ministers of more importance than agreement in belief. A man of "ardent, decided character and vehement spirit," of a rough, bold, outspoken but honest nature, he was often disposed, and sometimes encouraged, "to play the bishop," and, on this occasion, certainly not in the interest of traditionary order and Congregational usage. The candidate had read an exposition of his faith, and the council, without further inquiry, were about to make the arrangement of services for ordination, when Mr. Stearns rose, and said that he was satisfied with the expression of belief which had just been presented, as far as it went, but would like to ask one or two questions. The Moderator announced magisterially that this could not be permitted, and said: "We have not come here to discuss matters of faith." A warm debate ensued. Mr. Stearns insisting upon his rights as a member of the council, the Moderator responded: "Your question will be an improper question." Mr. Stearns protested that his question should not be assumed by the council to be an improper question, at least before they had heard it. Professor Sidney Willard, one of the delegates, proposed, as a compromise, that Mr. Stearns might present his question, and the council decide upon the propriety of its being put to the candidate. It was accordingly moved and carried unanimously, that "the question might be put, with the leave and under the control of the council." Mr. Stearns then proposed his question. It was, "whether the candidate believed that the future punishment of the wicked would be of equal duration with the happiness of the righteous." The Moderator, in his peculiar manner, answered, "O Brother Stearns! *I knew your question would be an improper one, and I won't put it.*" An appeal was made to the council, a majority of whom decided that the question was an improper one,

and must not be put. Mr. Stearns then asked leave to withdraw from the council. Mr. Chickering of Woburn, and Mr. Williams of Lexington, did the same. The rest of the Orthodox brethren remained, and took part in the ordination. Mr. Stearns was greatly surprised, not to say grieved, that, after such a palpable violation of ecclesiastical rights and proprieties, any of his brethren, especially Dr. Morse, who was a tower of strength among them, should go forward, without protest, to assist in the ordination. He addressed a letter soon after to Dr. Morse, no copy of which has been preserved; but Dr. Morse's answer is before us. It is dated April 26, 1814, and is as follows:—

"On the other subject of great moment which you mention I wish to say more than I can write. I enter into all your tender and good feelings on that subject; and wish much for a personal interview with you and the other brethren who joined you in the secession from the council. You have nothing to apprehend from the step you thought it your duty to take. Your ground is doubtless supportable, and will be supported. The reasons why I did not at the moment take it with you I will state particularly when I see you,—they are none of them such, however, as to go to censure you or your brethren. I applaud your firmness. It was an unexpected and very perplexing situation. The manner and the unhallowed passion with which the business was conducted rendered it peculiarly so. But it is my belief that good will come out of this evil. In order to it, I thought it best to do as I did. Perhaps I judged wrong,—I meant to do right. We had no time to reflect; we were obliged to act at 'all adventure.' The Lord will, I firmly trust, overrule it for his glory. The day has indeed come when we must 'contend earnestly for the faith, and be in nothing terrified by the adversaries.' You ask, whether it is best to pursue the matter further at present; and, if so, in what manner. I should think it advisable for you and Messrs. Williams and Chickering to meet, and converse on the subject, and state the case in writing clearly, and your reasons for seceding. I would suggest, whether it

might not be expedient to lay the case thus prepared before your Associations, it may be before the Convention and General Association,—all with a view to turn the attention of the Christian public to this daring innovation, this infringement on the rights of councils. I suggest only, not having time to give the subject so much attention and thought as to give a decided opinion as to the proper course to be pursued. If you can call and spend a night with me, I should be glad to see you,—being with affectionate esteem,

"Your friend and brother in the Gospel,

"JEDEDIAH MORSE."

The subject, however, so far as known, was not presented to any ecclesiastical body, certainly not before the Massachusetts Convention, and things went on for a time longer in the old "mixed multitude" way. In justice to Mr. Sewall it ought here to be stated, that with him personally Mr. Stearns had no controversy. The subject related to a question of ecclesiastical rights and duties. Mr. Sewall has been heard to say, that he could have given entire satisfaction to the Orthodox brethren on the question proposed, if the council had allowed him to answer it. He soon after called upon Mr. Stearns, and, as a result of the interview, an exchange of pulpits was agreed upon. They became, in process of time, strong personal friends. Mr. Sewall was highly respected by the family of Mr. Stearns, and was called upon by them to preach his funeral sermon. Mr. Sewall recently died, an octogenarian, in Burlington, venerated and beloved by all. At the close of his letter he says:—

"I will only repeat what I have often already intimated, that I never blamed your father, or thought hard of him, for the course he took at my ordination; that we exchanged, the Sabbath but one immediately after, at my proposal; that we ever lived on terms of friendship, particularly the last ten years of his life; and that whatever approaches I have made since my ordination towards strict Orthodoxy of sentiment have been owing, under God, in no inconsiderable measure, to my intimacy and intercourse with him."

Soon after the occurrence of the events here described, what is called the "Unitarian Controversy" broke forth, and was carried on with virulence and power. It raged for nearly twenty years, agitating and revolutionizing many of the churches, and breaking up old ecclesiastical relations. It was a controversy not generally of churches within themselves, nor merely between theologians, but where there was an evangelical minister, settled under the old order of things, also between town and church. It was carried into the courts of the State; and, as the judges were for the most part Unitarian in their sympathies, it is not strange if the suffering party, without calling in question the entire honesty of high officials, felt at the time that their "cases" were considered too much from the Unitarian point of observation; that legal principles were seen too much through Unitarian spectacles, and results were reached more than they should have been in the Unitarian interest. However this may be, it appeared, from careful inquiry made by the General Association of Massachusetts in 1836, that some forty churches, most of them in a body as churches, and with their pastors, during a period of five years, — from 1827 to 1832, — had been exiled, for conscience' sake, from the sanctuaries in which their fathers had worshipped, leaving behind them not only their general pecuniary interests in the societies from which they had been driven forth, but their private property, *as churches*, not excepting their communion furniture. Many other churches were formed by the secession of ministers and church-members from the old organization, where the majority were Unitarian. This sore trial was the best thing that ever happened to the evangelical Congregational churches of Massachusetts. It vitalized them; it doubled the membership of many of them, and, in some instances, much more than doubled it, within a short time.

The church of Bedford was one of the

last of these churches to suffer for the Gospel of Christ, and the doctrines of his cross. This was owing to the strong hold which the minister had always had upon the respect and affections of his people, the care which he took to give no reasonable ground of offence, and probably to an expectation on the part of some, that, as he was advancing in years, the course of nature might ere long open the way for a change in the parochial condition of the town. Though his sympathies were deeply enlisted in the conflict around him, and he had not been backward, at fitting opportunities, to take his part in it, he had gone on at home, preaching the old-fashioned doctrines in the old-fashioned way, with hardly any change, except perhaps in the increased explicitness and fervor with which he presented them, and the frequency and power with which he applied them. It could not, however, fail to be observed, that exchanges with neighboring ministers, latterly beginning to be denominated Unitarian, had gradually ceased. It was also obvious to the pastor, that there were elements of discontent in the town, which must sooner or later bring on that long-delayed crisis which had exiled so many pastors and churches. There had been considerable changes in the population of the town, bringing in liberalism and infidelity, while some, who had been the subjects of his ministry for a long period, had become more and more restive under its appeals, and others of this class had gradually withdrawn themselves from the house of God altogether. As the ecclesiastical laws of the Commonwealth then were, the religious interests of the town would be subject in a great degree to the majority vote of the citizens, passed in open town-meeting, whenever they should be pleased to exercise the power which was given them. Until within a few years, the Congregational ministers, though called by the churches, had been usually settled by the towns. Their pecuniary contracts were with the towns. The

towns gave them, at the start, a small "settlement." They were settled for life, and while they could not remove except for urgent reasons, approved by an ecclesiastical council legally called, they could not be removed except for gross neglect of duty, or for immorality. Giving their best days to the work of the ministry in the town, they were entitled to support in sickness and old age. The towns, which had been incorporated originally for the express purpose, among others, of sustaining Christian institutions, were authorized to tax all the citizens for the support of them. This law continued in force till within about forty years, after which time those who "signed off," by lodging a notice with the town-clerk that they wished no longer to be considered members of the parish, were exempted from parochial taxation. In Bedford, instead of "signing off," all the opposing elements of the town combined, under the name of Unitarians, to change the existing order of things. Nothing invidious in regard to the denomination is intended by this last remark. Some high-minded gentlemen, both clergymen and laymen, perceived that the contest in Bedford was between the religion and the irreligion of the place, and emphatically disapproved of much that was done under their name, while others, it must be confessed, especially in the towns around, who ought to have understood what elements were united in the strife, and for what ends, lent their full influence against the pastor and the church. Mr. Stearns clearly perceived the condition of the parish. His only alternative seemed to himself to be either by compliance and betrayal of trusts to secure peace—a perilous peace—through his day, or allow the tempest to burst very soon. Besides, if it could be kept off to the close of his ministry, it must then come, with perhaps fatal power. While, therefore, he would do nothing to hasten events, but chose rather to follow the leadings of Providence, he seemed not unwilling to draw

the electric bolt from the cloud, though it might come down with crashing stroke upon himself and his people. He made up his mind fully to press right onward in the path of his own duty, and trust events with God.

In the summer and autumn of 1831 the question of holding a "protracted meeting" came before him for earnest consideration. These meetings had been recently introduced, and had become common among the Orthodox churches; and though they were new measures, they seemed to have been attended with important results. Many of the church in Bedford were anxious, for their own spiritual quickening, and for the good of others, that such a meeting should be held among them. The pastor deliberated long and thoughtfully on the subject, and finally determined to refer the whole matter to the church. A church meeting was called, and the subject presented. Some of the brethren urged the measure warmly, and felt that they could not be denied. Others feared that it would excite the opposition, help to divide the parish, and disturb the relations of the pastor. It was a solemn season, and attended with earnest prayer. Mr. Stearns said that "it was of little consequence what might be the result to him; he had but little time to remain with them, at longest; he wished to be entirely in the hands of Providence; the influence on true religion was the only question worth looking at; the great thing now was for them to be entirely united, and that, under the circumstances, he should consider the voice of the church the voice of God." The church voted almost unanimously in favor of the meeting. It was accordingly held, and with the happiest results. On the Sabbath preceding the meeting the following communication was read to the parish by the pastor:—

"BRETHREN AND FRIENDS OF THIS CONGREGATION: It is now, I suppose, pretty generally understood, especially by the reading and

observing part of the community, that God is pouring his spirit upon our favored country to an extent, and with a power hitherto unknown since the landing of our fathers in this then 'waste, howling wilderness'; and, by his blessing on the means of grace, is exciting men of all ages and ranks in society to seek the salvation of their souls, and submit themselves to him through faith in the Redeemer, beyond any former example. Hundreds and hundreds, and I know not but I may say thousands, of churches and parishes in the Western, Southern, and Middle States, as well as the Eastern, have been and are partaking more or less largely in this glorious and precious blessing. So great and extensive, indeed, has been this work of mercy, that, during the first six months of the present year, it has been estimated, from the best means of ascertaining the facts, that more than fifty thousand souls have been hopefully born into the kingdom of Christ. The number is now much larger, and would probably swell the amount to nearer one hundred thousand. What a glorious accession to the holy, spiritual kingdom of Him who loved the world, and gave his very life to redeem and save it! What joy must this have diffused through all the ranks of heaven, among whom our Saviour hath told us there is joy over even one sinner who repenteth! What joy, too, must hereby be excited in the breast of every philanthropist on earth,—of every one who is wishing and praying for the salvation of a perishing world! Surely this is the Lord's work, and it is marvellous in our eyes. And herein we seem to see the dawning of that glorious millennial day which God has promised, and for which Christians have been so long and so earnestly praying.

"The means which God has been pleased to employ and bless in effecting this glorious work are essentially those which he has appointed to be used in his Word, and which have been employed to persuade men to become reconciled to him, from the beginning,—such as faithful, plain, affectionate preaching of the Word, exhortation, and prayer. These means have been used, not only on the Sabbath and on week days, as has been heretofore the case, but in what has been called 'protracted meetings,' which have been continued in different places, as circumstances seemed to require, from three or four to six or eight days in succession. These meetings are

conducted with all the solemnity and seriousness of the Sabbath, and the only essential difference between these and the ordinary meetings of the Sabbath and the week, to which we are accustomed, is that they are continued day after day in a much longer succession than has been usual; and that the services are performed by a considerable number of able and faithful preachers, assembled for the occasion.

"Now, it would certainly seem that there can be no serious objection in any fair and candid mind to religious meetings so conducted, and occasionally held,—perhaps not more than once in the same place in the course of a life,—especially at a time like this, when God is evidently pouring out his Spirit in an unusual manner, and calling his ministers and people to unusual efforts in the service of his holy spiritual kingdom. Certain it is, they have been wonderfully blessed, as the means of awakening and converting souls to God; and thousands are not only praising God *now* for the good they have received from them, but will continue to praise Him, I doubt not, through all eternity.

"In this view of the subject, it became a matter of serious, deliberate, and prayerful inquiry with this church, what duty required of them with regard to such a meeting; and finding them observed, or about to be observed, in nearly all the Protestant evangelical churches in this vicinity and throughout this region of country, the church have at length come to the conclusion that it is their duty to hold such a meeting in this place; and the next week, the last in this month, has been set apart for that purpose.

"And now, brethren and friends, as this measure has not been adopted without long and prayerful consideration, from, I trust, a deep sense of duty and the purest motives, and agreeably to those rights of conscience which, as Protestant freemen, we all profess to hold dear, may we not confidently hope that it will be made an occasion of offence to no one? On the contrary, may we not reasonably expect that the people generally will feel it their privilege, at least for once in their lives, so far as circumstances will permit, to suspend their ordinary labors and attend to the interests of their precious and undying souls? attend to some of the ablest and best preaching that can be procured for them in this region of

country? To this they are now sincerely and affectionately invited by one who has long dwelt among them, who has largely shared their confidence and kindness, who expects shortly to be removed from you to his final account, and who, as he trusts, has no stronger desire than to meet this beloved people at the right hand of God.

"The singing choir are respectfully and earnestly desired to attend on this occasion as generally as circumstances will permit, that the songs of the temple may be performed with that ability and propriety of which this choir are so abundantly capable."

Whatever might be said of the expediency of resorting often to these extraordinary means of grace, and of employing them except with the utmost solemnity and in peculiar circumstances, they were adopted in Bedford after much prayer and preparation, and under what seemed to be the leadings of Providence; and we believe that both the pastor and the church never ceased to regard them, in that instance, as divinely sanctioned, and to bless God for that Pentecostal season. It was to them a "refreshing from on high." It united and stimulated them, and gave them faith and boldness for the trial they were about to undergo.

Soon after these meetings, efficient, but not altogether unexpected, measures were taken towards removing the pastor from the position which he had so long held as the minister of Bedford. We shall give the documents bearing on the subject, with no more comment than may be necessary to explain their meaning and spirit. They illustrate, by a single example, the kind of conflict which had been going on in so many towns in the Commonwealth, and the oppression which so many pastors and churches had experienced.

The first paper received by Mr. Stearns was as follows:—

"At a legal meeting of the inhabitants of the town of Bedford, holden for the purpose on the 14th day of November, inst., the third article in their warrant was to know if the

town will grant the use of the meeting-house in said town for the use of a preacher of the Unitarian denomination, on the two first Sabbaths of December, January, March, and April next, or do anything respecting the same they may think best. The town voted to grant the use of said house for the purpose, and appointed Reuben Bacon, Amos Hartwell, and Thompson Bacon a committee to carry the provisions of said vote into execution in such manner as shall be judged most conciliatory and proper.

"A true copy as of record.

"REUBEN BACON, *Town Clerk.*

"BEDFORD, Nov. 14, 1831."

REV. SAMUEL STEARNS:—

SIR: The undersigned, as a committee, appointed by the town to carry the provisions of the foregoing vote into effect, think proper to signify to you that you can continue your labors in the Town Hall, on the days above specified, if you think best. We wish you to inform us whether you will voluntarily consent to give up the use of the pulpit, as expressed in said vote, in case the committee find it convenient to supply the same. If any arrangements can be made by you that will embrace the object of the vote which will be more congenial to your feelings, we should like to have you suggest them for our consideration.

We are very respectfully yours,

REUBEN BACON,
AMOS HARTWELL,* } *Committee.*
THOMPSON BACON, }

BEDFORD, Nov. 18, 1831.

The Sabbath after the reception of this document the following communication was read to the people from the pulpit:—

"BRETHREN AND FRIENDS OF THIS RELIGIOUS SOCIETY: In view of the present peculiar state of things among us, in regard to

* Amos Hartwell, Esq., was at this time, and has continued to be even to the present day, one of the deacons of the church. He was a friend of the pastor, and stood faithfully by him and the church during their afflictions, and has been one of the leading men in the church and town ever since. For reasons which had weight, he did not decline accepting a position upon the committee of the opposition. It was said, at the time, to be owing to his influence that the first communication was milder in tone than some that followed, and that the Town Hall was offered for the use of the ejected pastor and church.

our worship and the use of the sanctuary, it may be expected that I should state to you something of the course which I may deem it expedient to pursue under the embarrassing circumstances into which I have been thrown by a late vote of the town.

"And, first of all, it may be proper that I should inform you that I have recently received a communication from a committee of the town, giving me notice, that, on the 14th day of November, inst., the town voted to 'grant the use of the meeting-house in said town for the use of a preacher of the Unitarian denomination, on the two first Sabbaths of December, January, March, and April next.'

"Thus, brethren and friends, the town, it seems, without any complaint alleged against your minister, and without the least consultation with him on the subject, or any reason assigned by them for the measure, have voted to grant the use of the meeting-house nearly one half of four months to a preacher of another denomination, and thus to exclude him from the usual place of administering to his church and people during that protracted period of time.

"And here I cannot but deeply regret, that, without the least reason assigned for so extraordinary a measure, the town should proceed to adopt a course so *afflicting* to your minister, and so *interruptive* and *embarrassing* to him, in the regular and usual discharge of the sacred duties of his pastoral and ministerial office. Had any complaint, as the ground of their proceeding, been stated by the town, he might then have met it with proper explanations, and perhaps have removed it to their satisfaction. But, as it is, your minister is left to *mere conjecture* as to the motives which have led to a measure which is designed, it seems, to drive him, unimpeached and untried before any proper tribunal, from the usual ministrations of the house of God.

"As vague report, however, has assigned as a cause for this proceeding some existing dissatisfaction on the subject of ministerial exchanges, it may be expected that I should here state to you some of the principal reasons which have governed my conduct in regard to this point.*

* "Since I had prepared these remarks, a second communication from two of the town's committee has been handed in to me, which confirms this report."

"Let it be observed, then, that your minister has never been in the habit of exchanging *indiscriminately* with all who sustained the ministerial office, even of his *own denomination*. Two exceptions, at least, within the circle of his usual exchanges, might here be mentioned, and these both of them ministers in regular standing, and decidedly Orthodox. For reasons which existed in his own mind, he did not, nor could he, while those reasons remained unremoved, have any ministerial intercourse with those ministers without violating his own conscience.

"And if he has not for some years past exchanged with all ministers with whom he once exchanged, it is because such alterations are now known to have taken place in their religious sentiments and conduct, or else such disclosures have been made of their sentiments, which were before concealed, and such measures pursued by them in accordance with these sentiments, that he can no longer do it and preserve to himself the character of an honest and upright man. Your minister is not sensible that he has himself essentially altered his views of any one of the fundamental and leading doctrines of the Gospel since he first devoted himself to your service in the work of the Christian ministry. And yet, unhappily, there is now a difference of sentiment between him and those who are called Unitarians, so great that in scarcely any one of the leading doctrines of the Gospel do they agree. With whom the fault lies, and which party should be answerable for this wide difference of opinion and conduct, and for the consequences which have followed, I leave it, brethren, with you to decide. For myself, I have fully believed that a continuance of exchanges, under such circumstances, could neither be for the edification of our respective charges, nor could I exchange with such men, denying, as many of them do, almost everything I hold to be essential to the salvation of my people, without a *direct* and *most flagrant violation* of my conscience. I certainly wish to do everything I can to gratify my people, in conducting my exchanges, and for the sake of peace, consistently with my duty to God and the character of an upright man.

"And further than this I do hope, my friends, you will not be disposed to press me. For just consider, could I be induced, from what-

ever considerations, to depart from this ground of moral and religious uprightness, I should no longer be fit to stand in this sacred place, but you would have just cause to despise me as a hypocrite and a base dissembler. If, then, you continue to press me on this subject of exchanges, one or the other of these results must unavoidably follow: either I must necessarily incur your displeasure, which I most sincerely desire to avoid, or I must wickedly violate my own conscience, and betray the cause I am set to defend, and for the promotion of which I have been laboring among you for more than thirty-five years. The sum of the matter, then, brethren and friends, relative to this subject of exchanges, is this: Some of the men with whom I formerly exchanged, who then *were*, or were *supposed* to be, sound *believers* in the essential doctrines of the Gospel, have since, unhappily, proved to be otherwise. They have, many of them, rejected nearly all the doctrines which to me appear to be essential to salvation. And when this was *known* to be the case, I could no longer, as a minister of Christ, go with them. We have, therefore, for some years past, suspended our former course of exchanges. I am not aware that any obligation has been entered into on either side never to exchange again, — certainly no such obligation exists on my part; and should those *once* beloved *brethren*, and *now* beloved *men*, return to what were formerly supposed to be their opinions and practices, — as I pray they may, — I should rejoice, from my very heart to receive them, and to renew my ministerial intercourse with them as heretofore. But as things *now* are, I cannot do it, and retain the character of a faithful minister of Jesus Christ, or even of an honest man. I have therefore, brethren, after *long* and *prayerful* consideration, made up my mind, I trust in the fear of God, on this point, and must submit to whatever unpleasant consequences may follow, for conscience' sake.

"And now, brethren and friends, I can only add, in the language of my late reply to the committee, that 'I stand ready to perform all ministerial duties to my people, on the *Sabbath* and at *other times*, in the *pulpit*, and in other places, and earnestly hope that no measures will be taken by the committee to interrupt or prevent me.' But should, after all, this unhappily be the case, and the committee actually put a preacher of the Unitarian de-

nomination into my pulpit, without my consent, and contrary, as I conceive, to all ecclesiastical or civil usage, I purpose, without being understood thereby to surrender any of my just rights as the minister of this place, but to prevent contention on the Sabbath, peacefully to withdraw to the Town Hall, where I shall be happy to meet such of my beloved flock as may assemble there, and to aid them in the solemn and devout service of our holy and peaceful religion, as usually performed on the Sabbath and in the sanctuary."

An official communication was also sent to the committee of the parish, containing, it is believed, the exact words above quoted. But this communication was, on one occasion, carried into court by Mr. Stearns's counsel, and could not afterwards be found.

The address to the parish was followed by a circumstance which seemed quite remarkable. Mr. Stearns had read his communication with great composure, but great tenderness. The house was profoundly still, and many tears were flowing. The writer of this article, at the request of his father, had conducted the services of the day. While the reading was going on, he had been holding the hymn-book in his hand, ready, as soon as the reading should be concluded, to give out the closing hymn. In the interest of the occasion, he had unconsciously turned over the leaves, so that, when he rose in the pulpit, the hymn which had been selected could not be found. There was no time for deliberation. He must take one of the first hymns which should occur. His eye fell upon the seventy-first psalm, third part, C. M. Without remembering the psalm, or knowing what was in it, he announced the number, and read as follows: —

"God of my childhood and my youth,
The guide of all my days,
I have declared thy heavenly truth,
And told thy wondrous ways.

"Wilt thou forsake my hoary hairs,
And leave my fainting heart?
Who shall sustain my sinking years,
If God, my strength, depart?

"Let me thy power and truth proclaim
To the surviving age,
And leave the savor of thy name,
When I shall quit the stage.

"The land of silence and of death
Attends my next remove;
O may these poor remains of breath
Teach the wide world thy love!"

Every line seemed as if it had been composed for the occasion, and was read with emotions difficult to be controlled. The leader of the choir, who was in sympathy with the pastor and the church, announced "Bangor" as the tune. The whole congregation joined in the singing, and poured out the feelings which had been restrained with a degree of pathos and power of impression which we have rarely seen equalled. On returning to the pastor's house, "My son," said he, tenderly, "why did you select that psalm? It was too much for me." It was so, indeed, and in the circumstances never could have been read, if there had been time for deliberation and selection.

The communication which follows is the supplement referred to in the note connected with the pastor's address:—

REV. SAMUEL STEARNS:—

SIR: Your communication to us of November 23, in answer to ours of the 18th, carries the idea that you were not possessed of any information why the town should adopt such an *unexpected and very extraordinary measure* as that contained in their vote of November 14. If it is because the town have not, in their corporate capacity, signified their disapproval of your course with regard to exchanges with ministers in our vicinity, with whom you formerly did exchange, your inference may be justified. But knowing, as you certainly must, that a large portion of your parishioners have for years been dissatisfied with the exclusive system pursued, and that many of the most respectable members of your church have frankly and unreservedly acknowledged to us that they should have no objections to your exchanging with ministers of the Unitarian denomination, you cannot be ignorant of the cause that instigated the measure, however you may doubt its propriety, as you well know that one of the committee communicated the substance of the above to you, in a conver-

sation some months past. With regard to the *singular request*, we would say, that the committee had prepared a letter for their first address to you on this subject, embracing the substance of the above, and further expressing a desire that something might be done to unite this little town in the bonds of Christian charity, and still continue your usefulness amongst us. But, in consequence of one or two objectionable expressions contained in it, they concluded to send only the simple question contained in their duty as a committee, believing that you had a full knowledge of all the circumstances which led to the measure.

And now, sir, as your answer to our first communication is equivocal, the committee have not as yet made any arrangements for the supply of the pulpit on the days specified in the vote. We now respectfully request you to signify to us whether you will suspend your labors on all or a part of said days, or make any arrangements yourself for exchanges with our neighboring ministers denominated Unitarians. And permit us to say, should you think proper to adopt such a course, its tendency, in our opinion, would be to cement the bonds of union and harmony; and that, for years to come, we might remain one undivided society, cheerfully contributing and administering to your comfort and happiness.

We are respectfully yours,

REUBEN BACON, } Committee
THOMPSON BACON, } for the
Town.

N. B.—If the committee should make arrangements for the supply of the pulpit on any of the days specified in the vote, they will give you timely notice of the same.

Deacon A. Hartwell not present.

BEDFORD, Nov. 26, 1831.

TO REUBEN BACON and THOMPSON BACON,
Esqrs., Committee of the Town of Bedford:—

GENTLEMEN: I hereby acknowledge the receipt of a second communication from you, dated November 26, 1831. Whatever might be said of the spirit and tendency of this communication, I do not find in it anything which seems to require any further answer than what is contained in my former communication. I must, therefore, refer you to that, which contains, I should certainly think, in plain and not equivocal language, the course

which, it seems to me, duty to God and my people requires of me.

With due consideration and respect,

Yours, &c.,

SAMUEL STEARNS.

BEDFORD, NOV. 28, 1831.

TO REV. SAMUEL STEARNS, Pastor of the Religious Society in Bedford:—

SIR: By your communications of November 18 and 28, we regret that no disposition is manifested to gratify the wishes of the town with regard to ministerial exchanges. We therefore have, in pursuance of our duty as a committee appointed by the town, engaged the Rev. E. Ripley, of Concord, to preach in our meeting-house on the next Lord's day, which he *must* enjoy uninterrupted through the exercises of the day, except the last prayer in the afternoon, which you are respectfully requested to perform.

With sentiments of due respect, we remain your obedient servants,

REUBEN BACON, } Committee.
THOMPSON BACON, }

BEDFORD, DEC. 1, 1831.

Previous to this notice and request for assistance in the last prayer, the town's committee had volunteered to say, that Mr. Stearns might "continue his labors in the Town Hall," on the Sabbaths given to Unitarian preaching, "if he should think best," and he had already notified the people of his intention to preach in said hall the next Sabbath.

What occurred on that occasion we shall quote from an article entitled "Puritan Ways," published in the New York Evangelist, August 23, 1855, and written by an eyewitness:—

"The first experiment was to see if the town would grant the meeting-house for the use of a Unitarian preacher two Sabbaths in each of four successive months following. To carry this measure no efforts were left unexerted. Men were brought in to vote who had scarcely attended public worship with the congregation since they became inhabitants of the town,—men who had never paid a dollar to its support. And though the church, almost to a man, nearly two thirds of the pew-holders, and the great body of the church-going men, adhered to the pastor, the measure

secured a majority; and, without the slightest notice or consultation with him who for more than thirty-five years had stood unimpeached, a committee was forthwith appointed to carry the design into effect.

"The day assigned for first occupying the pulpit with preachers of the new doctrine arrived. It was a stormy winter's morning. The venerable Dr. R., a neighboring minister, now nearly eighty years of age, who was once supposed to be a believer in the Trinity, but now for several years had been ranked among Unitarians, and was in agreement with them, nobody knew exactly how far, in respect to doctrine, had been procured to begin the undertaking. The bleak and snowy winds whistled round his aged form, and sifted the frost into his thin, gray locks, as, in his zeal for the cause, he made a journey of five miles to occupy, unbidden, the pulpit of his ejected brother,—a man who, as he well knew, had been always scrupulous, almost to a fault, of obtruding upon the rights of neighboring ministers, and with whom, for many years in their earlier life, he had been on terms of familiar intercourse. Few and scattered was the attendance in the old meeting-house on that stormy morning. But the Town Hall was overflowing. Such was substantially the state of affairs during the winter. Early in the spring, another stroke was struck. The opposition, confident of a majority, now had everything their own way."

After the preaching by Dr. Ripley, on the first Sabbath in December, the following note was received:—

TO REV. SAMUEL STEARNS, Pastor of the Religious Society in Bedford:—

DEAR SIR: Believing that the town, at the time of their vote to have Unitarian preaching, did not consider that the communion would fall on the second Sabbath of December, we therefore request you to supply the pulpit on that day.

With sentiments of respect, we remain,

Yours, &c.,

REUBEN BACON, } Committee
THOMPSON BACON, } of
said Town.

BEDFORD, DEC. 6, 1831.

On that communion Sabbath twenty-three were admitted to the church. From that time onward, for some months, the

pastor and the "go-to-meeting people" went back and forth in mass to the meeting-house and the hall, as the town's committee were pleased to direct.

The stroke referred to in the New York article was the exclusion of the church from the Town Hall. This room had been built partly for the accommodation of religious meetings, and Mr. Stearns had always been in the habit of appointing religious meetings to be held in it at his pleasure. Indeed, it had been used with great freedom by the citizens, as the following note, written a little previous to the foregoing events, would indicate:—

BEDFORD, Nov. 12, 1831.

REV. SAMUEL STEARNS:—

DEAR SIR: I am requested to give you notice that, by the leave of Divine Providence, the Rev. Mr. Smith, pastor of the First Universalist church in Woburn, will deliver a lecture on Universal Salvation, at the Town Hall in this town, on Wednesday evening next (16th inst.), to commence at six o'clock, should the weather be favorable; if not, the first fair evening.

Yours very respectfully,

JONATHAN BACON.

Some of the pastor's feelings respecting the condition and prospects of the church, during the winter of 1832, are thus expressed:—

"Concerning our affairs little is known to me, except by vague report. The warrant for March meeting will not be out, I suppose, till next Sabbath. I learn, however, that the selectmen were together, and the warrant was prepared, last Monday, containing, it is said, an article, by request of R. L. and nine others, to see if the town will *preclude* all religious meetings from the Town Hall. This measure, for some time past, has been much and often threatened; they can't bear, they say, to see this streaming across the Common, when they occupy the meeting-house, and it sha'n't be. They boast of the additional strength of fifteen or more voters,—those, it is presumed, who had signed off, but will now return for special purposes. How this measure will be decided God only knows; they will do what they can. One of their party, I am told, says it is too savage. On this article, I suppose,

they intend to try their strength. After-measures will be likely to depend somewhat on their success in this. . . . The friends of order, I believe, are doing little or nothing, while the enemy is thus on the alert. Indeed, they seem not to know *what to do*; they are waiting the movements of the opposition, and I greatly fear little or nothing will be done to call forth their strength. . . . If you can, with convenience, be here at the meeting, I think it *very desirable*. There should be somebody there that can see and feel, and who can speak. An address then, laying the subject open to the people, in all its bearings and consequences, may be of *incalculable benefit*; then, probably, when so persecuting a measure is brought up,—one so oppressive and overbearing,—may be the most favorable opportunity which will present."

February 28, 1832, he writes: "The warrant for town meeting was up last Sabbath, one article of which, as I am informed, is expressed in these words: 'To see if the town will take into consideration the propriety of having the Town Hall used for religious meetings on Sabbath days, when the meeting-house is occupied for the same purpose, so long as there is but one religious society in said town, and act thereon.' This article was inserted, I understand, by request of R. L. and nine others. Thus, it seems, if strength sufficient can be mustered, the hall is to be closed against the church and its pastor after the next Sabbath. How the friends of truth will act, whether with union and spirit, I do not know. . . . The policy of the church, it appears to me, when this article is brought up, should be to dismiss it without acting on it at all. Then, it would seem, before any vote is taken, will be the time to show the town its oppressive, persecuting nature, and the certain consequences which must follow if the hall is closed. If it were proper for me to be present and speak on the occasion, it does seem I should not wish a more favorable or tenable ground to stand on. Some of their own party, I am told, say, to shut the hall under existing circumstances 'would be too savage; it would be the devil all over.' This project, it is presumed, is only an introduction to further hostilities.

"At the close of meeting, last Sabbath, I ventured to inform the congregation, preaching might be expected at the hall the next

two Sabbaths. Whether we shall be permitted to meet there more than one must depend on the vote of Monday. If excluded, I know not, at present, where we shall go. I hope some place will be provided. But there is another turn to this business, which I dread more than shutting the hall,—it is that compromising course which some will probably urge, the tendency, if not the intention of which, will be to embarrass and divide. The cause, I must think, has more to fear on this ground than any other. On the whole, I think it very desirable you should be present; * you may render the cause a very important service. Yesterday I spent with good Brother Sewall. Returning in the evening, I renewed my cold, had a restless, or, rather, sick night; to-day, am a little better. I often tremble lest I should be laid aside at this critical juncture, but wish to submit all to God. He will, I do believe, by some instrument and in some way, support his cause."

March 2, 1832, to his son in Cambridge he writes: "Much interest, I believe, is felt on all sides as to the result of Monday's town-meeting. If they find strength sufficient to shut the hall, they will be encouraged to go all lengths. How the matter will turn God only knows. For myself, I desire, above all things, if my heart does not deceive me, to be guided by his Spirit in the path of duty, and leave all with him. In many respects, prospects are confessedly dark; and yet, when I cast my eyes round on the beloved little flock, consisting now of more than one hundred and sixty members, all, except two aged females, gathered under my ministry, I am ready to say, 'Can it be that the Lord will suffer them to be overcome, and fall a prey to the enemy?' My heart sickens at the thought, and I do hope I would sooner die for them than live to see so deadly a calamity. Forget us not, in our anxiety and trouble, in your social and private addresses to the throne of grace daily. Remember, my dear children, this is a father's request, who loves you affectionately, and must not be forgotten,—a father who never forgets you in the like concern, day nor night, and trusts he never shall, till his lips are cold in death, and he shall meet you in heaven."

* His eldest son, to whom this was written, although temporarily absent, was then a citizen of the town, and a voter.

The anticipated "town-meeting" was held March 5, 1832. There was a large gathering and a great excitement. Rev. S. H. Stearns attended as a citizen, and, in accordance with his father's request, addressed the meeting at considerable length. But the majority knew their strength, and were impatient of opposition.

The following communication, exhibiting the result, was accordingly forwarded to the pastor:—

TO REV. SAMUEL STEARNS, Pastor of the Religious Society in Bedford:—

SIR: I hereby communicate to you a vote of the town, passed at their last meeting, holden on the 5th day of March, 1832. The 9th article in their warrant was to see if the town will take into consideration the propriety of having the Town Hall used for religious meetings on Sabbath days, when the meeting-house is occupied for the same purpose, so long as there is but one religious society in said town, and act thereon. A motion was laid on the table [i.e. presented] in the following words, namely, that no *minority* of the religious society in this town shall occupy the Town Hall on Lord's days, when there is preaching in the meeting-house, until it shall form a society, and file a certificate thereof in the clerk's office; and, when that shall have been done, said society shall have liberty to occupy said hall during the pleasure of the town; which motion was seconded, and the vote taken thereon,—seventy-one voting in the affirmative, and forty-seven in the negative,—a majority of twenty-four in favor of the motion.

A true copy as of record.

REUBEN BACON, *Town Clerk*.
BEDFORD, March 7, 1832.

DEAR SIR: Whatever may have been the opinion of the committee concerning the occupation of the hall, as expressed in communications made to you in times past, you will hereby perceive that the town have now put the subject out of their control.

With sentiments of respect, yours,
REUBEN BACON.

This was too much. Vacillating ceased; the spirit of compromise, which had para-

lyzed the action of some, perished under that blow. We quote again from the New York article : —

"In less than twenty-four hours from its passage measures were in train for building a new house of worship. Meanwhile, as there was no other suitable place to be found in the whole village, the pastor threw open his own doors; and, during all of that season, half of the time he went to his own pulpit on the Sabbath, and half of the time gathered his little flock around him, as best he might, in his private dwelling. Never shall I forget the first Sabbath morning on which they met for worship in that venerable mansion. The long and wide entry or hall was filled above and below, and the doors of the rooms on each side, opposite each other, were thrown open, and these rooms filled likewise. With a thin and careworn form, and gray locks parted on his ample forehead, the aged pastor took his station at a small, high desk, between the doors at the foot of the stairs. A few children were scattered along upon the steps. The singers occupied the hall above. The pastor, in a clear but tremulous voice, craved the blessing of God, read an appropriate portion of the Sacred Word, and gave out the morning hymn : —

'No sleep nor slumber to his eyes
Good David would afford,
Till he had found, beneath the skies,
A dwelling for his God.

'But we have no such lengths to go,
Nor wander far abroad;
Where'er thy saints assemble now,
There is a house of God.'

"And then, his voice gathering strength and melody as his soul kindled at the sentiment, — I seem to be even now listening to him, as he went on, —

'Arise, O King of grace, arise,
And enter to thy rest;
Lo, thy Church waits, with longing eyes,
Thus to be owned and blessed.

'Enter with all thy glorious train,
Thy spirit and thy word;
All that the ark did once contain
Could no such grace afford.'

"The singers seemed to catch the spirit of the sentiment and of the voice that uttered it, and never did sweeter music sound from harp or organ, or echo along the walls of church or

vast cathedral, than was heard that day from the lips of those plain village worshippers. It is but justice to say, that not a few Unitarian gentlemen expressed their decided disapproval of the whole procedure, and would fain, I doubt not, have stopped it. But the work was done under their flag, and the law, as it then was, gave the power into the hands of the participators. The great body of the church-going people were on the side of the pastor. Only two members of the church remained behind, the rest going off in a body, by their corporate vote, when they found their sacred principles contemned. The remaining two met, and one chose the other to be deacon. They claimed to be the church. They took the church's funds, the gift of deceased church-members; they took the records; they took the beautiful silver cups and flagons, most of them the tokens of affection from departed brethren and sisters; they, with a majority of the voters in the town, took the entire control of the house of worship. The faithful adherents to the old faith went forth empty."

"REV. SAMUEL STEARNS : —

"At the April meeting, 2d day, 1832, the sixth article in their warrant was to raise money to pay your salary and other parochial charges. The town chose a committee, namely, Jonathan Bacon, Timothy Page, and Sim-eon Blodgett, as a committee to confer with you on the subject of the present condition of the religious society in this town, and to propose to you the propriety of asking a dismission, to be granted by the parish, or receive proposals from you concerning a reduction of your salary as it now stands, and report at the next town meeting, to which time said article stands adjourned.

"Copy of record.

"R. BACON, Town Clerk.

"BEDFORD, April 4, 1832.

"BEDFORD, April 9, 1832.

"REV. SAMUEL STEARNS : —

"DEAR SIR : As a committee, appointed for the above purpose, we propose to wait on you at your house, on Wednesday next, at four o'clock in the afternoon, if the time and place meet your approbation. If not, please let us know when and where will be most convenient for you. Per order.

"Yours respectfully,

"JONATHAN BACON."

BEDFORD, April 14, 1832.

REV. SAMUEL STEARNS :—

DEAR SIR: At our late interview, you manifested a desire that our embassy should be put in writing, which we do with pleasure. It is simply this: Will you ask a dismission of the parish in this town? or will you receive, as your annual salary in future, the amount of your original contract with said parish in 1796 in full compensation for your labors? We assign as a reason for the above questions; that a number of your church-members, and a large portion of the friends to the doctrines you teach, have withdrawn themselves from this parish, and left your support principally on those who do not believe all the doctrines you teach.

If there are other reasons, you are as competent to judge of them as we are. Will you be so good as to answer one or both of the above questions, or suggest any proposition which you may think will have a tendency to terminate our difficulties?

Yours very respectfully,

JONATHAN BACON, } Committee.
TIMOTHY PAGE, }

BEDFORD, April 18, 1832.

TO MR. JONATHAN BACON and CAPT. TIMOTHY PAGE, Committee of the Town of Bedford :—

GENTLEMEN: I hereby acknowledge a communication from you, dated April 14th, in which you are pleased to request of me an answer to one or both of the following questions, namely, 1st. "Will you ask a dismission of the parish in this town?" 2d. Will you receive, as your annual salary in future, the amount of your original contract with said parish in 1796 in full compensation for your labors?" You then "assign as a reason for the above questions, that a number of my church-members, and a large portion of the friends to the doctrines I teach, have withdrawn themselves from this parish, and left my support principally on those who do not believe all the doctrines I teach."

Now, gentlemen, with regard to the "reason" which you have assigned why you ask of me an answer to the foregoing questions, I can only reply, whatever may be my feeling in the case, that if any, whether church-members or others, have withdrawn from the parish, as they have acted in this case on their

own responsibility only I do not feel that I should be held accountable for their conduct in this respect. I am willing, however, to make such reply to the above questions as the circumstances of the case may seem to require.

With regard to your *second question*, then,— "Will you receive as your annual salary in future the amount of your original contract with said parish in 1796 in full compensation for your labors?"—I reply, it can hardly be expected by the parish, it would seem, that I should do this, since it is well known, by some of them at least, that it was the acknowledged insufficiency of my original contract to afford me a comfortable support which led to the existing contract of 1811. Much less can it be reasonably expected I should comply with this proposal, when it is known, as is the truth of the case, that my salary, even as it now stands, has never afforded me an adequate support without aid from other sources of supply. To reduce my salary, then, agreeably to your proposal, would not only increase my embarrassment, but render it next to impossible that I should devote my whole attention, as heretofore, to the interest of the parish.

With respect to your other question, gentlemen,— "Will you ask a dismission of the parish in this town?"—I wish, first of all, to be distinctly informed, whether the parish have any articles of *impeachment*, which they intend to bring either against my *moral* or *ministerial* character. If they have, I request of them an *attested copy of such articles*; and when it shall be received by me, I will immediately co-operate with them in the adoption of suitable measures for the trial and settlement of such matters of complaint. If they have *no such articles of impeachment* to bring against me, and yet, in their opinion, the state of the parish is such as to require a dissolution of my ministerial relation to them, I will consent to ask a dismission, *provided the parish and myself* can agree on the terms on which it shall be done.

With due respect, I am, gentlemen,

Yours, &c.,

SAMUEL STEARNS.

BEDFORD, May 9, 1832.

REV. SAMUEL STEARNS :—

DEAR SIR: This is to notify you, that the committee appointed last April meeting, to regulate religious services, &c., have engaged

Rev. Mr. Whitman, of Billerica, to perform the religious services in the meeting-house next Sabbath.

Respectfully yours,

JOHN BACON.

By order of the Committee.

BEDFORD, May 17, 1832.

REV. SAMUEL STEARNS:—

SIR: This is to notify you that, if nothing special prevents, Rev. Mr. Field of Westown, or Ripley of Waltham, will perform the religious services in the meeting-house next Sabbath.

Respectfully yours,

JOHN BACON.

By order of the Committee.

REV. SAMUEL STEARNS:—

SIR: The Committee appointed to regulate the religious services the present year have been disappointed (probably from the state of the weather) in a supply of the pulpit this forenoon. You are therefore requested to attend at the meeting-house this afternoon, to perform the religious services.

Respectfully yours,

JOHN BACON.

By order of the Committee.

BEDFORD, May 20, 1832.

On the back of this communication is written, in Mr. Stearns's hand,—"John Bacon's request to S. Stearns to supply the pulpit, Sabbath afternoon, May 20th, sent in after the bell had commenced ringing the first time, P. M.,—which request was complied with."

REV. SAMUEL STEARNS:—

SIR: It is expected that Rev. N. Whitman, of Billerica, will preach in our meeting-house the second Sabbath in June, and Rev. S. Ripley of Waltham, and C. Francis of Watertown, the two next succeeding Sabbaths.

Respectfully yours,

JOHN BACON.

Per order Town's Committee.

BEDFORD, June 2, 1832.

BEDFORD, June 12, 1832.

REV. SAMUEL STEARNS:—

SIR: At a legal meeting of the inhabitants of Bedford, holden on the 11th inst., to hear the report of their committee, appointed at last April meeting, to consult with you on the propriety of your asking a dismission, or reducing your salary, after reading the com-

munications which had passed between yourself and them on the subject, they made the following report, namely:—

"That the town grant a sum of money, in amount equal to Rev. Mr. Stearns's half-year's salary, to be paid to him on the twenty-seventh day of October, 1832, if he will ask a dismission of the town or parish, and leave it optional with him how long he will remain their minister from and after the day of his acceptance, provided it does not exceed the said twenty-seventh day of October. They further recommend that, if the Rev. Mr. Stearns shall choose to continue their minister under existing circumstances, that the town instruct their committee appointed to regulate the religious services the ensuing year to call in young men to preach as candidates for a colleague with Rev. Mr. Stearns, and pay them from the money granted to pay liberal preaching."

The town accepted the foregoing report, and appointed Jonathan Bacon, Timothy Page, and Joshua Page a committee to communicate the same, and receive any communication from Rev. Mr. Stearns on the subject, and report at an adjourned meeting, to be held at the Town Hall, on Monday, the 18th inst., 1832, at five o'clock, P. M.

Copy as of record.

Attest: REUBEN BACON, *Town Clerk.*

BEDFORD, June 13, 1832.

REV. SAMUEL STEARNS:—

DEAR SIR: At a legal meeting of the town of Bedford, on the 11th inst., the town chose Jonathan Bacon, Timothy Page, and Joshua Page a committee to communicate to you a proposal made by the parish for a dissolution of your ministerial relation to them, and receive your communications on the subject, to lay before the town at an adjourned meeting, to be held on Monday, the 18th inst.; and, as committee for the same, we communicate to you that the town voted to pay your salary up to the twenty-seventh day of October, 1832, if you will ask a dismission of the town or parish, and leave it optional with you how long you will remain their minister from and after the day of your acceptance, provided it shall not exceed the said twenty-seventh day of October. If the above offer does not meet your approbation, please to communicate the terms on which your pasto-

ral relation can or may be dissolved with the parish in this town. With due respect,

Yours, &c.,

Per order: JONATHAN BACON,
Chairman Committee.

To MR. JONATHAN BACON, CAPTAIN TIMOTHY PAGE, and MR. JOSHUA PAGE, Committee of the Town of Bedford, &c. : —

GENTLEMEN: In your communication dated June 13, 1832, you inform me that, "at a legal meeting of the inhabitants of the town, on the 11th inst., the town voted to pay me my salary up to the twenty-seventh day of October, 1832, if I will ask a dismission of the town or parish, and leave it optional with me how long I will remain their minister from and after the day of my acceptance, provided it shall not exceed the said twenty-seventh day of October."

In my communication of April 18, it is stated, in answer to the question, "Will you ask a dismission of the parish in this town?" "I wish, first of all, to be distinctly informed whether the parish have any articles of impeachment which they intend to bring either against my moral or ministerial character. If they have, I request of them an attested copy of such articles, and when it shall be received by me, I will immediately co-operate with them in the adoption of suitable measures for the trial and settlement of such matters of complaint." This I did then, and do now, view as a reasonable request, — one which, under existing circumstances, I have an undoubted right to insist on. This request, however, the committee have not seen fit to answer; here, therefore, my reply to their last communication might fitly close. But, strongly averse to giving the parish any unnecessary trouble concerning this matter, I am willing to take their silence in this case as a virtual acknowledgment that they have no articles of complaint which they intend to bring, either against my moral or ministerial character; and all that follows must be considered as resting entirely on that supposition.

In answer, then, to the proposal of the town to pay my salary up to the twenty-seventh day of October, 1832, "if I will ask a dismission of the town or parish," I reply, it certainly would seem that it cannot be expected by the parish, even for a moment, that a contract between them and myself which

secures me a support for life should by me be given up on no other compensation than my salary for six months, nearly one third of which is due me already. On the good faith of the town that they would punctually and faithfully perform the conditions of this contract, so solemnly entered into by the free consent of themselves and their minister, — a contract which, by fair and legal construction, secures me a support during my natural life, unless sooner dissolved by mutual agreement of the contracting parties, or by removal from office in consequence of immoral or other plain and flagrant misconduct, — I say, gentlemen, on the ground of this contract, I consented, in 1811, to continue the minister of this parish; and then, renewedly and solemnly consecrated to their service in the ministry of reconciliation, what remained to me of life and strength, and to the utmost of my ability I have endeavored, in the fear of God, and with sincere affection for my people, conscientiously and faithfully to perform the duties of a Christian minister. More than *thirty-six years* of my short life have passed away in the service of this people. Much of this protracted period has been spent in unwearied efforts for their good, both temporal and spiritual. The number of days which now remain to me must be few. These few I had fondly hoped might be spent in tranquillity and peace, in the mutual discharge, between me and my people, of the kind offices of a sacred and holy friendship. But God, all whose ways are just and right, has seen fit to permit that it should be far otherwise. New, and to me no less unexpected than trying, scenes have opened up to view. From a state of apparent tranquillity and peace, a few short months have proved sufficient to break up our long-established religious order, and to throw the town into a state of division and great discord. Under these unpleasant and painful circumstances, the parish has requested of their minister that he would ask a dismission, and he has said that he would comply with their request, provided they and he could agree on the terms on which it should be done; and, not being able to comply with the proposal of the town, transmitted to me by their committee, and the committee having requested that in such case I would "communicate the terms on which my pastoral connection can or may be dis-

solved with the parish in this town," I will avail myself of this opportunity to do it.

And here I submit, for the consideration of the town, the following propositions, namely:—

First, I will consent to ask a dismission of the parish, provided the parish will secure to me an annuity during my natural life, amounting to the one half of my salary as secured to me by contract with the town in 1811, to be paid semi-annually as heretofore; or, secondly, I will ask a dismission of the parish, provided the town will agree fully to cancel my obligation to them for the loan they granted me in 1801, to the use of which I have now a legal right, so long as I am able to supply the desk. Should this be till seventy years of age, I should then be entitled to the use of this loan the next eight years, amounting to the sum of four hundred and eighty dollars, which should be deducted from the principal to obtain a just estimate of what the parish would, in reality, grant as an indemnity for giving up my contract, on the ground of this second proposal.

In case the parish shall comply with either of the foregoing proposals, it will be expected that my salary, as it now stands, will be paid me up to the 27th of October, 1832; and should the parish comply with the first proposal, and grant me the annuity there proposed, it must not be expected that I should refund the loan for which I am answerable, until the twenty-seventh day of April, 1833.

And now, gentlemen, should neither of the above propositions meet the approbation of the parish, I have one more proposal to make them, which, I am persuaded, must meet the entire approbation of every fair and upright mind. It is this: I will agree to submit all matters of a pecuniary nature between the parish and myself to the decision of a *reference*, the *referees* to be mutually agreed on between them and me; and I will bind myself to ask a dismission from the parish, on the ground or condition of this award.

All which is now submitted for the due consideration of the parish, by one who has long labored for their good in the ministry of reconciliation, and who still wishes them peace, grace, and every needed good, both temporal and spiritual.

SAMUEL STEARNS.

BEDFORD, June 18, 1832.

REV. SAMUEL STEARNS:—

I herewith transmit to you the doings of the town, on the subject of our parochial affairs, at an adjourned meeting of the town, holden on the 18th of June, 1832, to hear the report of their committee appointed to consult with you, and communicate a proposition of the town for a dissolution of your pastoral relations with them. "The committee proceeded to read communications which had passed between themselves and Rev. Mr. Stearns, one of which contained three propositions for a dissolution of said contract by Rev. Mr. Stearns, which were severally rejected,—the two first unqualifiedly, and the third on the ground of the preliminaries on which a reference is required to be conducted, namely, to have nothing alleged against his ministerial character before the referees.

"*Voted*, That the committee appointed to regulate the religious services the ensuing year be hereby instructed to call in young men as candidates for a colleague with Rev. Mr. Stearns in the gospel ministry, for ease-ment in his advanced age."

A true copy, as of record.

Attest: REUBEN BACON,
Town Clerk.

BEDFORD, June 18, 1832.

P. S. REV. SIR: As the duties of the Committee of Conference cease with this meeting, and the town having made no other arrangements for the transmission of their doings on the propositions contained in your communication to their committee, I conceive it to be my duty thus officially to give you the above information.

I am, with sentiments of respect, yours,
R. BACON.

This last act of the parish and its committee excited the indignation of the pastor more than anything which had thus far occurred. In his communication of April 18, 1832, in answer to the question, "Will you ask a dismission of the parish in this town?" he had requested to know, first of all, whether the parish had any articles of *impeachment* to allege against his moral or ministerial character. If they had, he would immediately co-operate with them in the adoption of suitable measures for the trial and settlement of such com-

plaints. If they had not, he would ask a dismission of the parish, provided he and they could agree on the terms. In a communication dated June 13, the parish, without any answer or allusion to his propositions, propose to pay him his salary to October next, provided he will ask a dismission; and if this offer should not be acceptable, they request that he will state the terms on which his connection with them may be dissolved. To this communication he answers, June 18, that, if they have nothing to allege against his moral or ministerial character, as he is inclined from their silence to take for granted, he renews his propositions, the third of which was, that he would submit the *pecuniary question* to a reference. The town rejected the first two propositions "unqualifiedly," and the third on the alleged ground, that, in case of a reference, nothing must be brought against his ministerial character. With this statement placed on their records, they dismissed the committee of conference, and left him with no medium of communication with them. This he considered a gross act of injustice, and more and more from the difficulty which he afterwards found of getting any further communication before the parish. "They have represented me," he said, "on their records, as shrinking from an investigation of my character; than which, the leaders know, nothing is more false; and are unwilling to allow me any opportunity to redress the wrong they have done me." He felt the injustice deeply to his dying day. "Unless," said he, in his last sickness, "justice is done me by a correction of the town records, it is my request that all the papers between me and the First Parish be published." No attempt has been made to procure a change of the records. Indeed, it is difficult to see how such a change could be effected, even if all the parties were willing for it. This dying injunction was among the leading motives which incited the preparation of these articles. Without that wrong, the

remembrance of an unpretending but noble character might soon have passed away, though its *influence* for good would still be felt for generations to come.

As Mr. Stearns could get no access to the parish, he addressed the following to the selectmen:—

TO THE SELECTMEN OF THE TOWN OF BEDFORD: *—

GENTLEMEN: A communication from R. Bacon, Esq., Town Clerk, dated June 18, 1832, informs me that the town, at an adjourned meeting of the same date, proceeded to hear from their committee communications which had passed between themselves and me, one of which contained three propositions from me as the ground on which I would consent to a dissolution of my ministerial contract with the town, which were severally rejected,—"the two first unqualifiedly, and the third, on the ground of the preliminaries on which a reference is required to be conducted, namely, to have nothing against his ministerial character before the referees."

Now, this representation is so far from according with my meaning in said third proposition, that I am led to believe that I must have been misunderstood by the town. So far am I from being unwilling to meet any complaints of the town which they may think proper to allege against my ministerial character, that, in my communication to their committee of April 18, 1832, in answer to the question: "Will you ask a dismission of the parish in this town?" my reply was: "I wish, *first* of all, to be *distinctly informed*, whether the parish have any articles of *impeachment*, which they intend to bring either against my *moral* or *ministerial* character. If they *have*, I request of them an *attested copy* of such articles; and when it shall be received by me, I will immediately co-operate with them in the adoption of suitable measures for the trial and settlement of such matters of complaint."

My reason for making this request was simply this: "The parish, through their committee, had requested me to ask a dismission; and if they had anything to allege against my moral or ministerial character as a reason for

* The names of two out of three of the selectmen will be found among the parish committee recently dismissed.

this request, it would be necessary that there should be a hearing of the case before an ecclesiastical tribunal; for no other is competent to decide in such cases. But if they had not anything of this nature to allege, and the only difficulty in the way of a separation were matters of a pecuniary consideration, these might more naturally, and with less trouble and expense, be submitted to a civil tribunal or reference. And as the town had made no reply to the foregoing request respecting matters of complaint against my moral and ministerial character, it was natural enough to suppose they had none which they intended to bring. Unwilling, therefore, to cause them needless trouble in calling and attending town meetings at this busy season, I proceeded on the ground of that supposition to state to them in *three distinct propositions*, agreeably to the request of their committee, the terms on which my contract with the town might be dissolved. And here I cannot but deeply regret that the town should have put a construction on my late communication so directly at variance with my meaning, as it would seem, and then hold me up to view, even in their town records, in a manner so injurious to my character, as though I shrank from an investigation of charges which they had to allege against me, implying, at least, a consciousness of guilt, which I feared would not bear an examination, — than which nothing can be more unfounded.

With this explanation and statement of facts, I now renew, and offer for the consideration of the town, the three several propositions made to them in my last communication, on the ground of either of which, if accepted by the town, I will agree to a dissolution of my ministerial relation to the parish, agreeably to their request. And if neither of the first two propositions shall meet their approbation, I wish it now, concerning the third, to be distinctly understood, that the parish shall have full liberty to bring before the referees any and every thing which they please to allege against my ministerial character, they giving me reasonable notice of such charges or complaints; and said referees shall be at liberty to give them all the weight or influence on their decision which they shall judge they ought to have.

And now, gentlemen, as I understand the committee of conference between the par-

ish and myself has been dismissed from this service, I hereby request you to call a meeting of the town or parish, as soon as may conveniently be done, and to have the goodness to lay before them this communication for their due consideration and disposal.

With due respect, I am, gentlemen,

Yours, &c.,

S. STEARNS,

Minister of the Parish in Bedford.

BEDFORD, July 13, 1832.

Of this request no notice was taken.

TO THE SELECTMEN OF BEDFORD:—

GENTLEMEN: In my communication to you, dated 13th July last, after stating my apprehension that I had been incorrectly understood by the parish at their late meeting as to the terms on which I would ask a dismission from the parish agreeably to their request, after also complaining of the injustice then done me, explaining my meaning, and renewing my proposals for their further consideration, I requested of you, as the proper organ, that you would call a meeting of the town or parish as soon as it might conveniently be done, and have the goodness to lay before them the aforesaid communication. As more than two months have passed away, and this request has not been complied with, the design of this note is to request of you, gentlemen, a decided answer to the following question: "Will the selectmen have the goodness to call a meeting of the parish without any further delay, for the purposes stated in my communication to them of July last?" By giving me the information here requested, as soon as may be done, you will much oblige, gentlemen,

Your friend and servant,

SAMUEL STEARNS.

BEDFORD, Sept. 26, 1832.

REV. SAMUEL STEARNS:—

SIR: We hereby acknowledge the receipt of your communication of July 13, requesting us to call a town or parish meeting for the purposes therein expressed; also yours of 26th September, requesting a "decided answer" whether we will call a meeting without further delay. We have communicated your request to many of the inhabitants of the town, and the general opinion seems to be that the subject may, without detriment to any one, be

deferred to our November meeting, at which time any proposition which you may wish to have inserted in the warrant will be promptly attended to. But we do not feel authorized by the statute of 1785, chap. 75, § 5, to call a meeting unless there is an expression of opinion in favor of a meeting, or a petition of ten or more freeholders requesting us to do so. When we are satisfied the town or parish wish to have a meeting, or when requested by petition as above, we will without delay call one.

We are, very respectfully,

Your obedient servants,

REUBEN BACON,	} <i>Selectmen</i> of } <i>Bedford.</i>
AMOS HARTWELL,	
TIMOTHY PAGE,	

BEDFORD, Oct. 1, 1832.

The petition was of course immediately presented.

REV. SAMUEL STEARNS:—

SIR: The committee have gone into arrangements to have some of our neighboring ministers preach in our meeting-house next Sabbath, and all the month of October next. If we are disappointed in any of our engagements, we will give you as early notice as possible.

Respectfully yours,

JOHN BACON.

BEDFORD, Sept. 26, 1832.

To the REV. SAMUEL STEARNS, Pastor of the
Congregational Society in Bedford:—

I hereby transmit to you the doings of the town at their meeting, Oct. 16, 1832, relative to the final result and disposition of three propositions contained in your communication sent to the selectmen in July last.

Respectfully yours,

R. BACON.

At a legal meeting of the inhabitants of the town of Bedford, holden on the 16th day of October, 1832, to hear and act upon a communication in the hands of the selectmen, which was transmitted to them in July last, from the Rev. Samuel Stearns, correcting the misapprehensions of a former communication, and renewing, with such explanations or qualifications as are given, the proposals then made to the town or parish, agreeably to their votes of April 2 and July 11, 1832.

First. John Merriam, Esq.,* was chosen moderator.

Second. The said communications, explanations, and qualifications were then read, and the three propositions therein contained were severally rejected by the legal voters in said meeting.

Copy of record.

Attest: REUBEN BACON, *Town Clerk.*

BEDFORD, Oct. 18, 1832.

REV. SAMUEL STEARNS:—

At a legal meeting of the qualified voters of the First Congregational Society in Bedford, holden on the eighteenth day of December, 1832, for the purpose of taking into consideration the expediency of obtaining a dissolution of the ministerial connection existing between the Rev. Samuel Stearns and the first parish in said town.

First. John Merriam, Esq., was chosen Moderator.

Second. *Voted*, unanimously, that it is expedient that said connection be dissolved, and a committee of five persons, namely, Reuben Bacon, Timothy Page, David Fitch, Eliab B. Lane, and Uriah Goodwin, were chosen to carry the same into effect, with power to employ counsel, to collect and make out charges, or articles of impeachment, against the moral or ministerial conduct of Rev. Samuel Stearns, pastor of the First Congregational Society in said town; and in due season to furnish him with a copy of such complaints, or articles of impeachment, and request him, the said pastor, to join and co-operate with said society in choosing, by their committee, and calling a mutual Ecclesiastical Council, to hear all matters of complaint against him, together with the present state and condition of the society; to judge, determine, and decide the following question, namely, Is it expedient, proper, and just, that the relation of the Rev. Samuel Stearns to the First Congregational Society in Bedford, as their pastor, be dissolved.

* This gentleman had always been a friend of Mr. Stearns, and probably was still,—as indeed many of the opposition were personally,—but he owned property in the old meeting-house, and also dined, above all things, any division of the town, though he mistook the measures necessary to avoid it. Some years after, he left the old parish, and took a pew in the Trinitarian meeting-house; and expressed the greatest satisfaction in being gathered into the old fold again.

solved? And if the said pastor shall refuse to join said society in choosing and calling a mutual council for the purpose above mentioned, then the committee proceed to call an *ex parte* council for the purpose above mentioned. *Voted*, That the Town Clerk transmit forthwith a copy of the doings of this meeting to the said pastor, for we feel ourselves morally absolved from longer contributing to his support, and the contract existing between the said Stearns and said society is of right, and ought to be, dissolved.

Voted, That the said committee above have discretionary powers to treat with him on the subject of his asking an *unconditional* *dismissal* of said society, before making out any matters of complaint, as the state of the society has materially altered, since he was asked the question.

Copy by

REUBEN BACON, *Town Clerk*.

Mr. Stearns felt the awkwardness of bringing ministers and delegates together from churches which, for a long time, had had no ecclesiastical fellowship with each other. But "the times were out of joint," and, though he would have preferred a reference, as he could see no special evil as likely to result from an "invited council," and was anxious to bring the controversy to a determination, he thought it proper to oppose no hindrance to the proposition of the parish.

Meanwhile, the following communication was presented to him by the committee of the parish, appointed to make out charges, &c.:—

TO THE REV. SAMUEL STEARNS, Pastor of the First Religious Society in Bedford:—

At a meeting of the inhabitants of the town of Bedford, qualified to vote in the affairs of the First Religious Society in said town, holden on the eighteenth day of December, 1832, and adjourned to January 8, 1833, having assembled on said eighth day of January, the following votes were passed, namely:—

First. *Voted*, That, whereas the said First Religious Society did, at their meeting holden on the 18th December last past, vote that it is expedient that the connection existing be-

tween the Rev. Samuel Stearns and said society, as pastor of said society, should be dissolved; and we, the members of said First Society, now in legal meeting assembled, do assign the following as a part of the reasons why the aforesaid vote ought, without further delay, to be carried into effect:—

First, the great innovation made by the Rev. Samuel Stearns in relation to ministerial exchanges. During more than twenty years of his ministry in said parish, he exchanged charitably with the Congregational ministers within a convenient distance of said Bedford, as well with those whom he knew to be liberal in their religious principles as with Calvinists. But within the last eight or ten years, without consulting his parishioners, without giving them any notice of his intention to alter his practice in relation to such exchanges, in opposition to his own former practice, the practice of his predecessors, and the principles and wishes of his parishioners, he has adopted and strictly adhered to the Calvinistic exclusive system; has exchanged with Calvinists, or self-styled Orthodox preachers only, and entirely excluded clergymen of the liberal denomination from our pulpit, thereby reducing a majority of said parishioners to the necessity of voting to grant the use of the pulpit a number of Sabbaths for preachers whose sentiments were known to be liberal, at the expense of said parish, or of hearing that kind of theology only which they sincerely believe to be mixed with erroneous theory and mere human invention, equally opposed to sound and enlightened reason and a correct understanding of the Sacred Scriptures.

Second. That the said Stearns has, for a long time, and more especially since the aforesaid vote was passed, disregarded altogether the wishes and desires of a majority of his parishioners by his denunciatory preaching; by his introducing into the pulpit preachers whose opinions were known by said pastor to be offensive to a majority of his parishioners; by his attending and preaching at meetings set up in opposition to the regular parish meeting, although requested by the parish committee to attend in the meeting-house, and perform a part of the religious services; which is viewed by said parish to be an unkind abuse and disregard of their wishes and desires, and directly calculated to alienate

the affections of his parishioners, and destroy his usefulness as a gospel minister in said First Society.

Third. That the Rev. Samuel Stearns has aided, abetted, or encouraged a division of his own society, and the erection of another house of public worship in said Bedford; and when his desires were consummated, a new house built, and a new society formed, consisting of the principal part of his church, he did, in the parish pulpit, on the Lord's day, publicly applaud and commend those who had left his society, and who, by said act, had left his support and maintenance on those who were opposed to the course he had pursued; intending, as we believe, to remain on the residue of his society, with the full amount of his salary, until he shall oblige them to abandon him, and wholly destroy said First Society, or compel them to pay him a sum of money, for which he will consent to ask a dismission of said First Society, — which said society believe they are under no moral or equitable obligation to perform, but that the said Stearns has justly forfeited all pretensions of continuing to be useful as a gospel minister of said First Society.

The foregoing matters of complaint were adopted, and passed by a unanimous vote: —

Voted, That the committee chosen at the meeting of December 18 proceed, agreeably to instructions then given, and present the substance of the foregoing matters of complaint, and, in due time, such others as may, with propriety be appended, to the Rev. Mr. Stearns, and that they proceed as they may think best calculated to bring the object contemplated by the parish to a speedy termination.

Voted, to adjourn this meeting to January 29, at five o'clock, P. M.

A true record.

REUBEN BACON, *Town Clerk*.

BEDFORD, Jan. 8, 1833.

TO THE REV. SAMUEL STEARNS, Pastor of the First Parish in Bedford: —

The committee appointed by the First Parish in Bedford to propose to you to unite with them in choosing and calling a mutual ecclesiastical council for the purposes expressed in their vote of December 18, 1832 (a copy of which has been transmitted to you), have directed me to request you to inform

them at what time and place you will please to meet them, for the purpose of conferring in relation to the object of their appointment. Said committee hereby present you with the foregoing matters of complaint, as adopted and passed by said parish, at their meeting of January 8, 1833.

In behalf of said committee,

I am respectfully yours,

REUBEN BACON.

TO REUBEN BACON, Esq.: —

SIR: I hereby acknowledge the receipt of a communication from you in behalf of a committee "appointed by the First Parish in Bedford, to propose to me to unite with them in choosing and calling a mutual ecclesiastical council for the purposes expressed in their vote of December 18, 1832." In said communication, dated January 12, 1833, you request me "to inform said committee at what time and place I will meet them for the purpose of conferring in relation to the object of their appointment." I beg leave, therefore, to inform the committee, that I will meet them, by leave of Providence, if agreeable to them, at my house, on Thursday next, at five o'clock, P. M.

With sentiments of due respect,

Yours, &c., SAMUEL STEARNS.

BEDFORD, Jan. 14, 1833.

The interview here contemplated was duly held, and resulted in a request, on the part of Mr. Stearns, that the committee would present their wishes in writing: —

TO REV. SAMUEL STEARNS, Pastor of the First Parish in Bedford: —

SIR: I am directed by a committee appointed by said parish to propose to you the following question: Will you join and co-operate with said parish by their committee, in choosing and calling a mutual ecclesiastical council for the purposes embraced in the votes of said parish of December 18, 1832, and January 8, 1833? If you accept the above proposition, please name the time and place (after Wednesday next) you will meet said committee for the purpose.

In behalf of said committee, I am, with due respect,

Yours, REUBEN BACON.

BEDFORD, Jan. 19, 1833.

TO REUBEN BACON, Esq., Chairman of a Committee of the First Parish in Bedford:—

SIR: A communication from you, dated January 19, 1833, has been duly received, in which, in behalf of said committee, you propose to me the following question: "Will you join and co-operate with said parish by their committee in choosing and calling a mutual ecclesiastical council, for the purposes expressed in the votes of said parish of December 18, 1832, and January 8, 1833?"

Now, sir, in answer to this question, I hereby inform the parish committee through you, their organ of communication, that I *will join and co-operate* with the parish in choosing and calling a *mutual ecclesiastical council* for the purposes expressed in their votes of December 18, 1832, and January 8, 1833; and, agreeably to their proposal, I would appoint Thursday next, when, by leave of Providence, I will meet the parish committee at my house, at five o'clock, P. M., for the purpose of making due arrangements for carrying said design into effect.

With due consideration,

Yours, &c.,

SAMUEL STEARNS.

BEDFORD, Jan. 22, 1833.

TO THE REV. SAMUEL STEARNS, Pastor of the First Congregational Society in Bedford:—

SIR: The committee appointed by said society at their meeting of December 18, 1832, to make out matters of complaint against the ministerial conduct of the Rev. Mr. Stearns, hereby exhibit the following, to be appended to the charges voted by said society at their meeting of January 8, 1833, for the consideration of the council, namely:—

That the Rev. Mr. Stearns, contrary to his own former practice and that of his predecessors, and much to the annoyance of a large portion of his parishioners, has introduced numerous evening and other meetings, under various names, some of which were calculated to cast a reproach on those of the society who did not co-operate with him in the new measures he had adopted for the propagation of the peculiar tenets of *Calvinism*; and to proselyte the liberal part of his parishioners to that harsh, and, as we believe, unscriptural creed and doctrine.

Also the method adopted by Rev. Mr. Stearns in getting up a four days', or protracted, meeting, in the fall of the year 1831, in connection with his particular invitation to his whole society to attend, and the uncourteous manner in which a portion of said society were treated by him and those who were called, or permitted, to take part in the transactions of said meeting.*

REUBEN BACON,	} Committee of Society.
TIMOTHY PAGE,	
ELIAS B. LANE,	
DAVID FITCH,	

BEDFORD, Feb. 19, 1833.

The interview contemplated in these last communications was held as proposed, and resulted in the agreement to call an ecclesiastical council, which should consist of three Unitarian and three Orthodox ministers and their delegates, and of one other, mutually chosen, who should act as Moderator. Dr. Gannett of Boston, Dr. Walker of Charlestown, and Mr. Stetson of Medford, Unitarian; and Dr. Codman of Dorchester, Dr. Fay of Charlestown, and Dr. Gile of Milton, Orthodox, were appointed; and Mr. Hildreth of Gloucester, theological views uncertain, was agreed upon for Moderator.

The council met on the 27th of February, 1833. Hon. Samuel Hoar of Concord was employed as the legal assistant of Mr. Stearns, and Hon. John Keyes of Concord as legal assistant of the parish. The hearing was in public, and the

* The words "uncourteous manner in which a portion of said society were treated by him and those who were called, or permitted to take part in the transactions of said meeting" are supposed to refer to the urgency with which the truths of the Gospel were pressed upon all who were considered "impenitent and unbelieving" in the Christian sense, that they would accept the offers of divine mercy while it was still an "accepted time and a day of salvation." It is not remembered that any notice was taken by the speakers of any opposition or disturbance in the society. Nor was the pastor accustomed afterward to make any allusions, in his preaching, to the difficulties which existed between him and a portion of his people. The Sabbath before the meeting of the council he took for his text 1 Samuel, ii. 3: "Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed." But no allusion was made to existing circumstances, in the discourse.

whole town turned out. The sessions were continued through the day and evening, and until two o'clock in the morning. The whole ministerial life of the pastor, the action of the church and parish, and everything bearing on the case, came under review. In the evening, Rev. Dr. Ripley of Concord, and Rev. Mr. Whitman of Billerica, were called in as witnesses on the question of exchanges. Mr. Hoar, himself a member of Dr. Ripley's church, and supposed to be theologically in sympathy with his pastor, drew from that venerable clergyman the full confession, that when, in former years, Mr. Stearns had freely exchanged with him, he (Mr. Stearns) had no reason to consider him a Unitarian; and that, if there had been any alteration of sentiment, occasioning an alteration in the matter of exchanges, the change of sentiments could not be attributed to the defendant. Mr. Whitman's testimony was essentially the same. It was midnight before the examination had reached so nearly its conclusion that the legal council could commence their arguments upon the case. The interest in the occasion was intense. Men, women, and children seemed riveted to the spot; and, notwithstanding the lateness of the hour, very few left the house till the session was broken up. The council had the rest of the night and the morning to make up their result. Most of them obtained but little sleep, and some of them, it was said, none at all.

The result is as follows:—

"An ecclesiastical council was convened at the house of Mr. Fuller in Bedford, on Wednesday, the 27th of February, 1833, by letters missive from the Rev. Samuel Stearns and the First Religious Society in Bedford 'to judge, determine, and decide the following question, namely: Is it expedient, proper, and just, that the relation of Rev. Samuel Stearns to the First Congregational Society in Bedford as their pastor, be dissolved?

"The following pastors and delegates were present:—

"Gloucester,—Rev. Hosea Hildreth.

"Second Church in Dorchester,—Rev. John Codman, D. D., *Pastor*; Deacon Isaac Howe, *Delegate*.

"Church in Milton,—Rev. Samuel Gile, *Pastor*; Brother Lewis Tucker, *Delegate*.

"First Church in Charlestown,—Rev. Warren Fay, D. D., *Pastor*; Deacon John Doane, *Delegate*.

"Second Congregational Church in Charlestown,—Rev. James Walker, *Pastor*; Brother Charles Foster, *Delegate*.

"Federal Street Church, Boston,—Rev. Ezra Stiles Gannett, *Pastor*; Brother James Savage, *Delegate*.

"First Church in Medford,—Rev. Caleb Stetson, *Pastor*; Brother Abner Bartlett, *Delegate*.

"The council was organized by choosing the Rev. Mr. Hildreth, Moderator, Rev. Warren Fay and Rev. James Walker, Scribes. The council was then opened with prayer by the Moderator.

"The Rev. Mr. Stearns and the committee of the society having requested to be heard by legal counsel,—

"*Voted*, That their request be granted.

"*Voted*, That this council adjourn to the Town Hall, at the request of the parties, for the hearing of the case to be submitted.

"The council proceeded to the Town Hall, and entered on the hearing. Hon. Samuel Hoar and Hon. John Keyes acted as counsel for the parties.

"*Voted*, To adjourn to meet in this place at half past two o'clock.

"The council met at half past two o'clock, at the Town Hall, and resumed the hearing.

"*Voted*, To adjourn to tea, and to meet again at one quarter past seven o'clock.

"Met, according to adjournment.

"The council, having closed the hearing at two o'clock in the morning, adjourned to meet at half past eight o'clock.

"Thursday morning, February 28, the council met according to adjournment, and were led in prayer by Rev. Dr. Codman. After deliberate and prayerful consideration of the whole case submitted, the council came to the unanimous result,—that no charge whatever has been sustained against the moral or ministerial character of the Rev. Mr. Stearns; and they rejoice that the committee of the parish

expressly disavow any intention to fix any criminality on Mr. Stearns.

"Voted, unanimously, that, in view of the circumstances presented to this council, it is expedient, proper, and just that the relation of Rev. Samuel Stearns to the First Congregational Society in Bedford, as their pastor, be dissolved on suitable pecuniary consideration.

"Voted, That in the judgment of this council a suitable pecuniary consideration would be made by adopting the two following principles, namely, That the note or bond for one thousand dollars, now held by the town or parish against Rev. Samuel Stearns, be cancelled; and

"That in respect to his salary from November 9, 1832, to the day on which the connection shall be dissolved, the payment by the first parish of such proportion of the whole sum due for that period of time as the amount of taxable property belonging to the First Parish on the 28th day of February, 1833, bears to the whole amount of taxable property belonging to both the First Parish and the new society on this same day, shall be considered and taken as a full discharge by Rev. Samuel Stearns of all demands against said First Parish for salary during the period.

"Having settled these principles, this council unanimously came to this result, — that when the above conditions shall be complied with by the First Congregational Society in Bedford, the ministerial connection of the Rev. Samuel Stearns with said society shall be dissolved, and is by such compliance dissolved.

"The council also unanimously concur in opinion, that the Rev. Samuel Stearns sustains an unblemished moral, Christian and ministerial character, and is fully deserving the same confidence of the Christian community which he has so long shared.

"The council have great pleasure in observing the liberal conduct of the town and parish towards Rev. Mr. Stearns, from the time of his settlement until the origin of their recent difficulties; and conclude their result by expressing their earnest hope that their advice and decisions will be approved by those at whose request they have been convened, and promote their best interests, the peace and happiness of this community, and the kingdom of Jesus Christ in this place.

"The result was communicated by the parties; and, after prayer by the Rev. Mr. Gile, the council was dissolved.

"HOSEA HILDRETH, *Moderator.*

"WARREN FAY, } *Scribes.*
JAMES WALKER, }

"BEDFORD, Feb. 28, 1833."

We cannot let this opportunity pass without bearing testimony to the fair and honorable manner in which this trial was conducted by the council. The sympathy and courtesy with which the pastor was treated, on the occasion, by the Unitarian as well as the Orthodox members of the council, was highly appreciated by him, and is remembered with gratitude by his friends. They were especially sensible of the kindness and generosity of the Rev. Dr. Gannett in the case, who understood, perhaps, better than most of his brethren, the elements of the opposition, and its true character.

Mr. Stearns soon notified the town that he should accept the result of the council, and was ready to comply with all its requisitions. The town, on their part, expressed "satisfaction with the decision of the council," and agreed to "accept the result, *when they shall be possessed of adequate funds for settling with Rev. Mr. Stearns, and such unanimity shall prevail in the parish as to warrant the belief that it will be for their interest to do it.*" The peculiar manner of this acceptance will be observed. By it the town obtained the twofold advantage of seeming to accept the result, and not complying with its conditions. This trap, left open undesignedly by the council, was of course observed, and sprung. The minister would be held to the old parish, on partial pay, for an indefinite period, — perhaps for the remainder of his life, — and his ministrations to the church and new society connected with it would be prevented, and embarrassment and harm to religion would result. Under these circumstances, he soon notified the town that he considered his ministerial relation to them as dissolved by the result of

the council, his acceptance of said result, and their action upon it. The payment of the \$1,000 bond, which the council had awarded to Mr. Stearns, was immediately demanded of him by the town.

From this time Mr. Stearns left the matter almost entirely in the hands of his legal counsel, he, meanwhile, preaching regularly to the new society, and performing such parochial services as were asked of him by members of the old.

That the legal suit and questions of law between him and the town may be understood, it will be necessary to state the pecuniary obligations under which they had placed themselves in reference to him. The salary originally offered him with his "call," in 1796, was the fixed sum of three hundred and thirty-three dollars and thirty-three cents, and eighteen cords of wood; or twenty cords of wood and the above sum, estimated or "stipulated," as it was called, according to the varying prices of "corn, rye, beef, and pork." As a safeguard against a depreciation of the currency, Mr. Stearns chose the "stipulation"; but afterwards, some of the parish being dissatisfied with the arrangement, partly because, perhaps, a committee of the town, chosen annually to estimate the minister's salary, would do much towards establishing the prices of the above articles for the place, he consented to take the fixed sum, "provided the town would not allow him to suffer in consequence of it." By this arrangement, he found himself the loser, in the course of a few years, to the amount of several hundred dollars, and his affairs seriously embarrassed. The subject was brought before the town in 1801, and resulted in restoring the salary as originally "stipulated," and in "*loaning, to Rev. Mr. Stearns, the sum of one thousand dollars, without interest, during the time he supplies our desk, he giving to the town sufficient security for the payment of the principal at the time he shall cease to supply the desk.*"

In 1808, the circumstances of the pastor being still embarrassed, and his salary inadequate, a committee, appointed for the purpose, reported, "that Mr. Stearns had reasonably expended a much larger sum for the support of his family than he had received, and that he had not yet received so much by two hundred and forty dollars as he would have done if he had not given up the original "stipulation." The town, accordingly, "voted to add a hundred dollars a year to his salary, for three years." At the end of this period, the subject of salary, in 1811, was again considered, and resulted in the adoption by the town of a report of their committee, to the effect that the salary of the minister should, henceforth, be five hundred dollars a year, and twenty cords of wood; and this, together with the interest on the one-thousand-dollar loan aforesaid, continued to be the salary to the end of his ministry.*

As it now appeared probable that no settlement could be reached by the town during the minister's lifetime, a suit in equity was commenced by Mr. Stearns's counsel, to secure a settlement on the basis of the result of the council, and the conditional acceptance of the town thereupon. The parties agreed upon the facts, and the case was presented to the Supreme Judicial Court for a decision of the law questions involved. No report of the decision could be obtained for a long period afterward, except a general oral statement, that "the advice of the ecclesiastical council could not be enforced by a court of chancery, or any

* It is curious to notice the effect of the stipulation on salary, as estimated during seven or eight years previous to 1811. The fixed salary of \$333.33 became, as "stipulated" in 1803, \$337.63; 1804, \$400.43; 1805, \$484.17; 1806, \$520.06; 1807, \$476.50; 1808, \$431.05; 1809, \$405.90; 1810, \$503.05. The year 1804 seems to have been a *catching* time, as well as severe one. Forty several bank-bills, paid by the treasurer, were described under the heading, "To be returned, if counterfeit, or not payable without a discount." It is also curious to notice, among these bills, some of \$4, \$6, \$7, and \$8, — denominations not heard of in these modern times.

other judicial tribunal, though the aggrieved party might obtain remedy at the common law."

Mr. Stearns died on the 26th of December following. His closing days will be briefly noticed in another article. Meanwhile, a new meeting-house had been erected, and a new society had been formed, entitled "The Trinitarian Congregational Society in Bedford"; he had accepted an invitation from them to become their minister,—having never ceased to be the pastor of the church connected with them,—and had preached and labored in this capacity for more than a year and a half. During this interval, he had performed most of the *pastoral* labor for the town. When his former parishioners were in trouble, notwithstanding the division, they would send to him. He attended funerals, visited the sick, and in some instances performed the marriage ceremony for them, as in olden time; and, as it happened, had never refused, up to the period of his last sickness, any ministerial or parochial labor in the old parish which had been requested of him; and, when he died, many sincere mourners among them followed his remains to the grave.

Indeed, it had been officially stated to him by a committee of the town, that many of them would still prefer, notwithstanding what had taken place, that, on certain pecuniary conditions, he would still remain their minister. But the suggestion came too late. Had he consented to any such arrangement, after the formation of the new society, and his connection with it, great confusion and harm to religion would have been the result. Meanwhile, the town had insisted that his connection with them had never been dissolved by decision of the council, nor by any consent of theirs, and he was urged, on penalty of being summarily "voted a dismission," to ask a dismission unconditionally. But such a measure involved too many questions and interests to allow of his adopting it without further

consideration, and especially until the grounds of the decision of the court could be ascertained.

The full report of that decision was not obtained until 1839,—more than four years after the case had been considered and issued. It may be found in Pickering's Reports, Vol. XXI. The opinion of the court was delivered by Judge Morton. It represented that the result of the council was not, in this case, legally binding, as the parties had not formally pledged themselves to abide by it, but was only advisory; that, although the town voted an approbation of the proceedings of the council, and their acceptance of the result, whenever it should be for the *interest* of the town to do so, yet, as that time did not come, the result never was accepted.

The opinion of the court closes with these words:—

"Although a considerable delay took place in this case, and the parish did not act with so much promptness or frankness as would have become their own character and was due to the long services of their aged pastor, and although the reports and proceedings of the parish were calculated, if not intended, to mislead and embarrass the plaintiff, yet we cannot perceive anything which amounts to an acceptance or assent to the advice of the council. The result of the whole is, that the labors and good offices of this ecclesiastical council have been rendered by the conduct of the defendants entirely ineffective, and the parties remain in the same relation to each other as if no council had been convened.

"However we may regret that the parties did not follow the excellent advice of this ecclesiastical council, which they themselves seem highly to approve, we are of opinion that it cannot be enforced by a court of chancery or any other judicial tribunal."

A note, appended to this opinion of the court, states, that, "at the October term, 1838, a case came before them, growing out of the same proceedings." It was an action of the town, brought against the sureties of Mr. Stearns, now more than three years after his death, for the pay-

ment of the mortgage bond of \$1,000 in question. The court decided — what the parties all acknowledged, since the preceding decision — that the bond was due, and the only question remaining was, *from what date it became due*, whether from the time of Mr. Stearns's death, or, as the town claimed, from an earlier period. To decide this question, the court said, "there must be a hearing in chancery." "Perhaps," they added, "the parish will be content to take interest from the death of their late pastor. If they claim more, the burden of proof will be upon them, to show that, before that time, he had by some neglect or fault forfeited his right to the use of this money."

Aside from the amount of interest at stake, which was the interest of one thousand dollars, for less than two years, the parish were unwilling to reckon it from the time of his death only, as this would imply that he had never ceased to be the minister of the town *through any fault of his own*; and the heirs of Mr. Stearns were unwilling to allow interest for a longer time, as it would imply just the contrary. The case was brought before the court of common pleas, by the town, at Lowell, July 15, 1839; Mr. Hoar acting as counsel for the defendant,* and Mr. Farley, of Groton, for the town.

After hearing the evidence, the judge instructed the jury, that, if Mr. Stearns had, "by *some neglect or fault*, forfeited

his right to the use of this money," then, from the time of said forfeiture, interest on the bond should begin to be reckoned. But if he had not forfeited his right, by some neglect or fault, to the use of this money, before his death, then the time to commence computing the interest on the bond would be the date of his death. The jury decided in favor of Mr. Stearns, *that he had not forfeited any of his rights in the premises, and that the interest should be computed only from his death.*

This decision of the Supreme Court, followed by the verdict of the jury at Lowell, would seem to imply that the minister of Bedford might have recovered his full salary of the town, to the time of his death, while *justice* might demand, that at least his *losses* in consequence of the action of the town should be made good to him. But neither did he, while he was living, nor his heirs after his death, desire to take any legal advantage of the town, nor even to demand that any pecuniary damage should be made up to him, resulting from his receiving a smaller salary, and that only during health, from the new society, instead of his former salary, which was pledged to him for life.

By the legal cases, two questions of ecclesiastical law were decided. First, that the pecuniary conditions made by an ecclesiastical council in the dismission of a minister would not be binding unless such conditions had been fully submitted, and fully accepted, by the parties; and second, that a town or parish changing its religious views could not eject a minister settled for life, and faithful, even though a majority of the voters should not choose to hear his preaching, and he should continue his ministrations to such as might appreciate them, whether organized into a new society or not.

We have thus presented the leading circumstances of this painful controversy, not only to exhibit the character of a faithful minister of Christ, in times of trial, but also to illustrate, by an example, an impressive chapter in the ecclesi-

* Hon. Samuel Hoar, of Concord, was the father of the present Judge Rockwell Hoar, of Cambridge, and one of the ablest lawyers in the State. He was distinguished for a candor which was honorable to him, for a dignity which commanded respect, and integrity which was above suspicion. Though regarded as a Unitarian, or, at least, in sympathy with his pastor, who was supposed to have become one, Mr. Stearns felt that his case would be safe in his hands. Nor had he occasion to regret his selection of counsel. Mr. Hoar was untiring in his efforts (though they extended over a considerable period of time, and involved much anxiety and labor) to fulfil the trusts committed to him. When the case was finally closed, he declined receiving any remuneration for his services, saying, in substance, that "he had not performed the work for a pecuniary consideration, but to assist an aged minister, who had faithfully performed his duties, and, like other ministers, been poorly paid."

astical history of Massachusetts, and to show the present generation of Orthodox Christians what their fathers suffered for the doctrines of the Cross. We have kept back many things which some may think ought to be put forward, which, if related, would exhibit in a still stronger light the afflictions of churches and pastors, a generation ago, for the Gospel's sake. But many of the prominent actors in those scenes have gone, long since, with their pastors, to a higher tribunal than any on the

earth; and in the case of the town of Bedford, for the sake of precious as well as painful memories, we would say nothing personally reproachful of any. We have tried to be considerate of surviving friends, have even suppressed names where there was anything to complain of, except in official documents, and where the mention of them could not well be avoided. If we have said enough to meet the demands of the case, let everything else unpleasant be buried forever.

LIBERAL BENEFACTIONS TO AMERICAN LITERARY INSTITUTIONS.

If there has been any question as to the appreciation of the American mind of the higher institutions of learning, it may be satisfactorily answered by the munificent gifts recently bestowed upon them. The contributions thus made are the more remarkable, if we consider the time of their bestowal, when the country was just emerging from a gigantic and exhausting civil war. The following summary has been compiled chiefly from the annual reports of the Society for the Promotion of Collegiate and Theological Education, and embraces the benefactions of the last five years. Probably it is not perfectly accurate, and yet it is in the main reliable. It consists of personal gifts, and does not include the appropriations of State legislatures or the grants of land to Agricultural Colleges. Doubtless many of these private donations, although they have not passed through the Treasury of the College Society, are the result of the general interest awakened in behalf of education by that important organization. The simple receipts of our benevolent societies are often by no means the measure of their efficiency or general usefulness. Nowhere else in any language can be

found within the same compass so much valuable information, and such profound views on the general subject of sacred learning, as is furnished in the publications of the American Education Society and in the "Permanent Documents" of the College Society. When we read the following testimony from the London Spectator, — "Gifts of princely amounts — amounts which would yield fortunes in mere interest — have been repeatedly made to great American cities, to colleges, to libraries, and this during the lifetime of the donors, but we can scarcely recall an instance of the kind in Great Britain," — and cast our eye over the following summary, it leads us to prize our republican institutions, and may well inspire us with respect for our national intelligence and liberality.

COLLEGES AND UNIVERSITIES.

Albion College, Albion, Mich.	\$ 25,000
Amherst College, Mass.	350,000
Baldwin University, Ohio.	103,000
Baptist College, Kalamazoo, Mich.	50,000
Bates College, Maine.	50,000
Beloit College, Wis.	18,000
Bowdoin College, Maine.	72,000
Brown University, R. I.	160,000
College at Bethlehem, Penn.	500,000
College of New Jersey,	100,000

Colby University, Maine,	\$10,000	Bangor Theological Seminary, Maine,	\$30,000
Cornell College, Iowa,	25,000	Baptist Theological Seminary, West Philadel-	
Cornell University, N. Y.	870,000	phia, Pa.	280,000
Cumberland University, Tenn.	35,000	Chicago Theological Seminary, Ill.	80,000
Dartmouth College, N. H.	121,000	Columbia Theological Seminary, S. C.	72,500
Dickinson College, Penn.	100,000	De Lang Divinity School of Hobart Free Coll.	20,000
Genesee College, Lima, N. Y.	75,000	Drew Theological Seminary, N. Y.	250,000
Hamilton College, N. Y.	202,500	Lane Theological Seminary, Ohio,	50,000
Hanover College, Penn.	25,000	Methodist Biblical Institute, Mass.	35,000
Harvard College, Mass.	483,000	Theological Institute, Hartford, Conn. . . .	70,000
Hobart Free College, N. Y.	112,000	Union Theological Seminary, N. Y.	150,000
Illinois College, Ill.	25,000	Union Theological Seminary, Va.	42,000
Kenyon College, Ohio.	25,000	Yale Theological Seminary,	50,000
Lafayette College, Penn.	200,000		
Lawrence University, Wis.	20,000		
Lewis College, Glasgow, Maine,	40,000		
Lincoln College, Penn.	100,000		
Lombardy College, Ill.	100,000		
Madison College, N. Y.	160,000		
Marietta College, Ohio,	100,000		
McKendree College, Ill.	20,000		
Middlebury College, Vt.	10,000		
Methodist College, N. Y. (city)	250,000		
New York University, N. Y.	160,000		
Northwestern Christian University, Iowa, .	35,000		
Norwich University, Vt.	16,000		
Oberlin College, Ohio,	34,000		
Ohio Wesleyan University,	80,000		
Otterbein University, Ohio,	30,000		
Pacific Methodist College, California, . . .	20,000		
Princeton College, N. J.	181,500		
Protestant Syrian College, Beyrout,	103,000		
Racine College, Wis.	100,000		
Rochester University, N. Y.	200,000		
Rutgers College, N. J.	255,000		
Shurtleff College, Ill.	90,000		
Trinity College, Conn.	100,000		
Tufts College, Mass.	500,000		
University of Chicago, Ill.	285,000		
University of Lewisburg, Penn.	100,000		
University of Mississippi,	25,000		
University of Vermont,	75,000		
Upper Iowa University,	40,000		
Wabash College, Ind.	20,000		
Wabash College, Iowa,	35,000		
Washington College, St. Louis, Mo.	150,000		
Washington College, Va.	55,000		
Waterville College, Maine,	150,000		
Wesleyan University, Conn.	137,000		
Western University, Penn.	95,000		
Williams College, Mass.	80,000		
Yale College, Conn.	750,000		
Collegiate and Theological Institute of the			
Lutheran Church,	360,000		

THEOLOGICAL SEMINARIES.

Andover Theological Seminary, Mass. . . .	\$155,000
Auburn Theological Seminary, N. Y. . . .	75,000

ACADEMIES.

Bradford Academy, Mass.	\$30,000
Dean Academy, Franklin, Mass.	125,000
Drew Female Seminary, Carmel, N. Y. . . .	250,000
Elmira Female College, N. Y.	50,000
Female College, Terre Haute, Ind.	100,000
Free Academy, Norwich, Conn.	30,000
High School, Claremont, N. H.	22,000
Mount Holyoke Female Seminary, Mass. . .	18,000
Peabody Institute, Baltimore, Md.	1,000,000
Phillips Academy, Andover, Mass.	25,000
Young Ladies' Seminary, Exeter, N. H. . .	200,000

SOCIETIES.

Boston Society of Natural History,	\$270,000
Institute of Technology, Boston	270,000

EDUCATION.

Education in Essex, Mass.	\$140,000
Education in New Bedford, Mass.	80,000
Peabody Fund for the South,	2,000,000

LIBRARIES.

Astor Library, N. Y.	\$50,000
Library at Brookfield, Mass.	10,000
Library at Ithaca, N. Y.	100,000
Library at Newton, N. Y.	25,000
Library at Waterbury, Conn.	200,000

As above for

Colleges,	\$8,858,000
Theological Seminaries,	1,359,500
Academies,	1,850,000
Societies,	540,000
Education,	2,220,000
Libraries,	385,000

Total, \$15,212,500

CONGREGATIONAL THEOLOGICAL SEMINARIES IN 1867-68.

THE following lists are compiled from the printed catalogues, and information in manuscript. All honorary titles being omitted, it is safe to address each Professor as D.D. A dash in the column "Graduated" signifies that the person is not a graduate of a college.

The following abbreviations of names of colleges are used. It would be very convenient for all the seminaries to adopt the same abbreviations. The list we have adopted is prepared after looking over the whole field; and a number of changes have been necessary to secure uniformity.

Ad.C.	Adrian College, Michigan.
Al.C.	Alleghany College, Pennsylvania.
A.C.	Amherst College, Massachusetts.
Ba.C.	Bates College, Maine.
Bel.C.	Beloit College, Wisconsin.
B.C.	Bowdoin College, Maine.
B.U.	Brown University, Rhode Island.
Cal.C.	College of California.
C.U.	Colby University, Maine.
D.C.	Dartmouth College, N. Hampshire.
Ham.C.	Hamilton College, New York.
H.C.	Harvard College, Massachusetts.
Hills.C.	Hillsdale College, Michigan.
Ill.C.	Illinois College, Illinois.
Io.C.	Iowa College, Iowa.
Ken.C.	Kenyon College, Ohio.
K.C.	Knox College, Illinois.
Mar.C.	Marietta College, Ohio.
McG.U.	McGill University, Canada.
M.C.	Middlebury College, Vermont.
N.J.C.	New Jersey College, New Jersey.
N.Y.C.	New York College, New York.
N.Y.U.	New York University, New York.
O.C.	Oberlin College, Ohio.
Ol.C.	Olivet College, Mich.
R.U.	Rochester University, New York.
R.C.	Rutgers College, New Jersey.
T.C.	Tusculum College, Tennessee.
U.C.	Union College, New York.
U.E.	University of Edinburgh, Scotland.
U.M.	University of Michigan, Michigan.
U.P.	University of Pennsylvania, Pa.
U.Vt.	University of Vermont, Vermont.
Wab.C.	Wabash College, Indiana.

Wat.C.	Waterville College, Maine.
Wg.C.	Waynesburg College,
W.R.C.	Western Reserve College, Ohio.
Wh.C.	Wheaton College, Illinois.
W.C.	Williams College, Massachusetts.
Y.C.	Yale College, Connecticut.

I. — THEOLOGICAL SEMINARY, BANGOR, ME.

FACULTY.

Rev. ENOCH POND, President, Waldo Professor of Ecclesiastical History.
———, Fogg Professor of Sacred Rhetoric, and Lecturer on Pastoral Duties.
Rev. DANIEL SMITH TALCOTT, Hayes Professor of Sacred Literature.
Rev. JOHN R. HERRICK, Buck Professor of Christian Theology, and Librarian.

RESIDENT LICENTIATES.

Name and Residence.	Place of Education.
J. T. Closson, Franklin, N.H.	Andover.
James H. Crosby, Bangor, Me.	Bangor.
Thomas H. Rich, Bangor, Me.	Bangor.

(3)

SENIOR CLASS.

Name and Residence.	Graduated.
George W. M. Adams, Wilton, Me.	B.C. 1865
Samuel B. Andrews, Exeter, Me.	———
N. H. Bell, Kossuth, Io.	A.C. 1866
J. S. Cogswell, W. Boscawen, N.H.	———
Royal M. Cole, Stark, N.H.	A.C. 1866
James Dingwell, Jr., Providence, R. I.	A.C. ——
A. Doremus, Parsippany, N.J.	R.C. 1864
V. M. Hardy, Wilton, Me.	A.C. 1865
R. K. Harlow, Middleboro', Ms.	A.C. 1865
R. P. Hibbard, Brooklyn, N.Y.	N.Y.C. ——
Henry H. Hutchinson, Poland, Me.	R.C. ——
George H. Kimball, Boston, Ms.	———
S. V. McDuffee, Keene, N. H.	A.C. 1865
Darius A. Morehouse, Brockport, N.Y.	Hills.C. ——
William F. Ober, Beverly, Ms.	A.C. 1865
Edward R. Osgood, Bluehill, Me.	B.C. ——
J. E. Pierce, Monmouth, Ma.	B.C. 1862

Fred. Eugene Sturgess, Gardiner, Me. A.C. 1864
 Philander Thurston, Enfield, Ms. A.C. 1865
 John C. Tiffany, Barrington, R.I. — — —
 Webster Woodbury, Sweden, Me. B.C. 1864
 (21)

MIDDLE CLASS.

Irwin D. Atkinson, Morefield, Ia. Hills.C. 1863
 Henry L. Chapman, Portland, Me. B.C. 1866
 Edward P. Eastman, N. Conway, N.H. — — —
 Herbert Howes, S. China, Me. — — —
 George W. Kelly, Portland, Me. B.C. 1866
 Edward Kingsbury, Newton, Ms. — — —
 J. G. Leavitt, Patten, Me. C.U. — — —
 R. D. Osgood, Bluehill, Me. — — —
 George T. Packard, Brunswick, Me. B.C. 1866

William H. Rand, Keene, N.H. M.C. — — —
 Edward G. Smith, Monmouth, Me. — — —
 W. F. Stockbridge, Lewiston, Me. Ba.C. 1867
 Baman N. Stone, Phillipston, Ms. A.C. 1863
 Edwin P. Wilson, Cambridgeport, Ms. — — —

(14)

JUNIOR CLASS.

John Bragdon, Wells, Me. — — —
 William Forsyth, New Boston, N.H. — — —
 Andrew McLeod, Milton, N.S. — — —
 Charles W. Park, W. Boxford, Ms. A.C. 1867
 William A. Spaulding, Hanover, N.H. D.C. — — —
 (5) — — — Total, 43.

II. — ANDOVER THEOLOGICAL SEMINARY, ANDOVER, MASS.

FACULTY.

Rev. EDWARDS A. PARK, Abbot Professor of Christian Theology.
 Rev. AUSTIN PHELPS, Bartlet Professor of Sacred Rhetoric.
 Rev. EGBERT C. SMYTH, Brown Professor of Ecclesiastical History, and Lecturer on Pastoral Theology.
 Rev. J. HENRY THAYER, Associate Professor of Sacred Literature.
 Rev. CHARLES M. MEAD, Hitchcock Professor of the Hebrew Language and Literature.

— — —, Smith Professor of Theology, Homiletics, etc. (in the Special Course).
 Rev. WILLIAM L. ROPES, Librarian.

LECTURERS.

Rev. RUFUS ANDERSON, Lecturer on Foreign Missions.
 Rev. LEONARD BACON, Lecturer on Congregationalism.
 Rev. EDWARD N. KIRK, Lecturer on Revivals.
 Rev. JACOB M. MANNING, Lecturer on the Relations of Christianity to Popular Infidelity.
 Rev. DANIEL P. NOYES, Lecturer on Home Evangelization.
 — — —, Teacher of Elocution.

RESIDENT LICENTIATES.

Name and Residence.	Coll.	Grad.	Sem.
Henry K. Craig, New Bedford, Ms.	B.C.	1844.	Andover.
S. P. Fowler, Jr., Danvers, Ms.	A.C.	1861.	Andover.
A. F. Shattuck, Hollis, N. H.	A.C.	1859.	Union.
Newman Smyth, Brunswick, Me.	B.C.	1863.	Andover.

(4)

RESIDENT STUDENTS.

Name and Residence.	Graduated.
George Warren Barber, Orange, Ms.	A.C. 1867
Frank Gray Clark, Andover, Ms.	A.C. 1862
Thomas Albert Emerson, South Reading, Ms.	Y.C. 1863
William W. Silvester, Danvers, Ms.	— — —

(4)

SENIOR CLASS.

Edwin A. Adams, Somerville, Ms. A.C. 1861
 Thomas E. Babb, Plainfield, N. J. A.C. 1865
 James H. Babbitt, Taunton, Ms. A.C. 1865
 Albert Galiford Bale, Dubuque, Iowa. A.C. 1865
 Edward T. Bartlett, Philadelphia, Pa. U.P. 1865
 Newton T. Blakeslee, Chagrin Falls, O. W.R.C. 1864
 Addison Blanchard, Cumberland Centre, Me. B.C. 1863
 William A. Bosworth, Middleport, O. Mar.C. 1863
 Albert Bowers, Hancock, N. H. D.C. 1863

Ezra Brainerd, St. Albans, Vt.	M.C. 1864	Charles Sylvester Brooks, Andover, Ms.	
J. Wesley Churchill, Nashua, N.H.	H.C. 1865		A.C. 1863
DeWitt S. Clark, Chicopee, Ms.	A.C. 1863	Horace Bumstead, Boston, Ms.	Y.C. 1863
Benjamin D. Conkling, Sharonville, O.		Leander T. Chamberlain, West Ms.	Brookfield, Y.C. 1863
	Mar.C. 1865	Charles Chester Cragin, Chicago, Ill.	B.U. 1863
Joseph Cook, Ticonderoga, N. Y.	H.C. 1865	David Augustus Easton, Cincinnati, O.	B.C. 1865
James W. Cooper, Hartford, Ct.	Y.C. 1865	Ebenezer Nichols Fernald, West Lebanon, Me.	A.C. 1862
Ethan Curtis, Lenox, Ms.	W.C. 1866	Lucien Haskell Frary, Haverhill, N. H.	
Marshall M. Cutter, Cambridge, Ms.	H.C. 1864		D.C. 1866
Charles T. Dering, East Setauket, N. Y.		Homer Taylor Fuller, Lempster, N. H.	D.C. 1864
	Ham.C. 1864	Jeremiah E. Fullerton, Bath, Me.	B.C. 1865
Henry C. Dickinson, Beloit, Wis.	Bel.C. 1863	Daniel Crosby Greene, Westboro', Ms.	D.C. 1864
James G. Dougherty, Newport, R.I.		George Harris, Jr., Columbia Falls, Me.	A.C. 1866
	B.U. 1865	Charles E. Harwood, Enfield, Ms.	A.C. 1865
Ellis R. Drake, Boston, Ms.	B.C. 1862	Edward S. Huattress, Portsmouth, N. H.	
John Edgar, Philadelphia, Pa.	— — —		
Hermann Ficke, Bremen, Germany.	— — —	George Henry Ide, St. Johnsbury, Vt.	D.C. 1865
George H. French, Candia, N. H.	D.C. 1863	Henry Erastus Jewett, St. Johnsbury, Vt.	
Holland B. Fry, Oberlin, O.	O.C. 1865		
Sereno D. Gammell, Charlestown, Ms.		Evarts Bradford Kent, Ripton, Vt.	M.C. 1865
	A.C. 1865	George Trumbull Ladd, Painesville, O.	W.R.C. 1864
Lewis Gregory, Wilton, Ct.	Y.C. 1864	James H. Lee, Charlestown, Ms.	A.C. 1864
Thos. Lafon Gulick, Honolulu, Hawaiian Islands.	W.C. 1865	Henry Marden, New Boston, N. H.	D.C. 1862
Azel W. Hazen, Norwich, Vt.	D.C. 1863	Charles L. Mitchell, Brooklyn, N.Y.	Y.C. 1866
Charles L. Hubbard, Corinth, Vt.	D.C. 1866	George Lyman Nims, Sullivan, N. H.	M.C. 1865
Charles E. Lane, Stratham, N. H.	A.C. 1865	George H. Palmer, Boston, Ms.	H.C. 1864
D. Dana Marsh, Thetford, Vt.	D.C. 1865	Leroy Matthew Pierce, Londonderry, Vt.	M.C. 1866
Henry G. Marshall, Milford, Ct.	Y.C. 1860	Isaac Pierson, Hartford, Ct.	Y.C. 1866
Daniel Merriman, Chicago, Ill.	W.C. 1863	James Powell, Nashua, N. H.	D.C. 1866
Henry P. Page, Centre Harbor, N. H.		Cyrus Richardson, Dracont, Ms.	D.C. 1864
	D.C. 1861	William Henry Ryder, Oberlin, O.	O.C. 1866
Webster Patterson, Stafford, Vt.	D.C. 1865	Frank D. S. Sargent, Boston, Ms.	A.C. 1866
Joseph C. Plumb, Cattaraugus, N. Y.		Horace S. Shapleigh, Lebanon Centre, Me.	
John P. Taylor, Andover, Ms.	Y.C. 1862	Alvan F. Sherrill, Eaton, C.E.	McG.U. 1864
Philander Thurston, Enfield, Ms.	A.C. 1865		A.C. 1866
Joseph Ward, Pawtucket, R. I.	B.U. 1865	Samuel B. Shipman, Marietta, O.	Mar.C. 1864
William H. Warren, Westboro', Ms.		Edward Payson Smith, Middlefield, Ms.	A.C. 1865
	H.C. 1865		
Henry M. Whitney, Northampton, Ms.		Thomas Snell Smith, Jaffna, Ceylon.	A.C. 1866
	Y.C. 1864		
Will C. Wood, West Roxbury, Ms.		Henry Albert Stimson, New York City.	Y.C. 1865
(43)	* H.C. 1860		
MIDDLE CLASS.			
Laban Wheaton Allen, East Jaffrey, N. H.			
	A.C. 1866		
Samuel Bell, Boston, Ms.	D.C. 1866		
James Brand, Saco, Me.	Y.C. 1866		
D. M. Breckenridge, Belpre, O.	Mar.C. 1866		
William Merrick Bristol, Milwaukee, Wis.			
	Y.C. 1866		
Willard Deming Brown, New Haven, Vt.			
	M.C. 1866		

Charles A. G. Thurston, Fall River, Ms. B.U. 1866
 Charles Augustus Towle, Epsom, N. H. D.C. 1864
 James Augustus Towle, Newton Centre, Ms. H.C. 1860
 Samuel H. Virgin, Chelsea, Ms. ———
 Henry Crosby Weston, Charlestown, Ms. A.C. 1866
 Martin Luther Williston, Northampton, Ms. (46) A.C. 1864

JUNIOR CLASS.

Arthur Brooks, Boston, Ms. H.C. 1867
 Michael Burnham, Essex, Ms. A.C. 1867
 Charles Edwin Cooledge, Chicopee Falls, Ms. ———
 Theodore Lansing Day, Newton, Ms. Y.C. 1867
 Henry Morton Dexter, Boston, Ms. Y.C. 1867
 Albert Elijah Dunning, New Haven, Ct. Y.C. 1867
 James Taylor Graves, Conway, Ms. Y.C. 1866
 Frederick A. Hand, Hancock, Ms. W.C. 1867
 Charles Henry Merrill, Haverhill, N. H. D.C. 1867
 Nathan Round Nichols, Danby, Vt. M.C. 1866
 William T. Patterson, Athens, O. Wg.C. 1867
 Henry Dwight Porter, Prairie Du Chien, Wis. Bel.C. 1867
 John Carroll Proctor, Lowell, Ms. D.C. 1864
 Andrew Jackson Rogers, Charlestown, Ms. B.U. 1867
 Charles M. Southgate, Woodstock, Vt. Y.C. 1866
 Arthur H. Smith, Springfield, Ill. Bel.C. 1867
 Moses Bross Thomas, Shohola, Pa. W.C. 1867
 Thomas J. Volentine, Bethel, Ill. B.U. 1867
 (18) Total, 115.

III.—THEOLOGICAL DEPARTMENT, YALE COLLEGE, CT.

FACULTY.

Rev. THEODORE D. WOOLSEY, President.
 Rev. ELEAZAR T. FITCH, *Emeritus*.
 Rev. LEONARD BACON, Acting Professor of Revealed Theology.
 Rev. NOAH PORTER, Clark Professor of Moral Philosophy and Metaphysics, and Instructor in Natural Theology.

Rev. GEORGE E. DAY, Professor of the Hebrew Language and Literature, and Biblical Theology.

Rev. JAMES M. HOPPIN, Professor of Homiletics, and the Pastoral Charge.

Rev. GEORGE P. FISHER, Professor of Ecclesiastical History.

Rev. TIMOTHY DWIGHT, Professor of Sacred Literature.

RESIDENT LICENTIATE.

Name and Residence.	Graduated.
Thomas Dungan Murphy, Freeport, Pa.	
(1)	Y.C. 1862

SENIOR CLASS.

Simeon Olmsted Allen, Enfield, Ct.	Y.C. 1865
John Wickliffe Beach, Millington, Ct.	
	Y.C. 1864
Egbert Byron Bingham, Scotland, Ct.	
	Y.C. 1863
George Sherwood Dickerman, New Haven, Ct.	Y.C. 1865
Charles Hyde Gaylord, Ashford, Ct.	Y.C. 1865
Rufus Piercy Hubbard, Brooklyn, N.Y.	———
George Henry Kimball, Boston, Ms.	———
Sanford Smith Martyn, New Haven, Ct.	
	Y.C. 1865
Allen McLean, New Haven, Ct.	Y.C. 1865
George Spring Merriam, Springfield, Ms.	
	Y.C. 1864
Samuel Wells Powell, Fort Atkinson, Wis.	———
Winthrop Dudley Sheldon, New Haven, Ct.	
	Y.C. 1861
(12)	

MIDDLE CLASS.

Edward Woolsey Bacon, New Haven, Ct.	———
Charles Frederick Bradley, Roxbury, Ms.	
	Y.C. 1862
Henry Burnham Mead, Hingham, Ms.	
	Y.C. 1866
John Thomas Owens, Cwmaman, Wales.	———
	———
Enoch Edward Rogers, Orange, Ct.	———
Juba Howe Vorce, Crown Point, N.Y.	
	M.C. ———
William Benjamin Williams, Dwygyfylchi, Wales.	———
(7)	

JUNIOR CLASS.

John Henry Barrows, Olivet, Mich. O.C. —
 Walter Manning Barrows, Olivet, Mich.
 O.C. —

Henry Beach Beard, Huntington, Ct.

Y.C. 1867
 Anselm Byron Brown, New Haven, Ct.

Y.C. 1867
 Daniel Augustus Evans, Nantyglo, Wales.

Marshall Richard Gaines, Granby, Ct.

Y.C. 1865
 Joseph William Hartshorn, New Haven, Ct.

Y.C. 1867
 Elijah Janes, Oakland, Cal. Cal.C. —

Alexander Johnston, Pittsburg, Pa.

Y.C. 1867
 James Fiske Merriam, Springfield, Ms.

Y.C. 1867

Edward Comfort Starr, Guilford, Ct.

Y.C. 1867
 Charles Swan Walker, Cincinnati, O.

Y.C. 1867
 (12) ——— Total, 32.

IV. — HARTFORD THEOLOGICAL SEMINARY, HARTFORD, CT.

FACULTY.

Rev. WILLIAM THOMPSON, Nettleton Professor of Biblical Literature.

Rev. ROBERT G. VERMILYE, Riley Professor of Christian Theology.

Rev. JOSEPH C. BODWELL, Hosmer Professor of Preaching and the Pastoral Charge.

———, Waldo Professor of Ecclesiastical History. [Rev. JOHN LORD has given instruction in this department the present year.]

LECTURERS.

ARNOLD GUYOT, LL.D. The Connection of Revealed Religion and Ethnological Science.

Rev. RUFUS ANDERSON, History and Nature of Missions.

SENIOR CLASS.

Name and Residence. Graduated.

Albert W. Clark, South Hero, Vt. U.Vt. —
 Winfield S. Hawkes, South Reading, Ms. —

Daniel B. Lord, Hebron, Ct. A.C. 1864

M. Porter Snell, Hartford, Ct. A.C. 1861

Frank Thompson, Springfield, Ms. W.C. 1865

(5)

MIDDLE CLASS.

Edward N. Bartlett, Amsterdam, N.Y.

A.C. 1865

Jason H. Bliss, Amherst, Ms. A.C. 1866

Philip D. Corey, Boston, Ms. —

Charles S. Durfee, Williamstown, Ms. —

W.C. 1864

John P. Hawley, Norfolk, Ct. —

Samuel Ingham, Middlefield, Ms. —

Isaac C. Meserve, Roxbury, Ms. —

Thomas M. Miles, Hartford, Ct. —

Vincent Moses, Clymer, N.Y. A.C. 1866

H. Augustus Ottman, Lyons, N.Y. —

(10)

JUNIOR CLASS.

Abel S. Clark, New Haven, Ct. *Not reported.*

Alva H. Hurd, Clinton, Ct. "

Aaron W. Field, Bernardston, Ms. "

Adelbert Keith, N. Bridgewater, Ms. "

Chas. E. Simmons, Worcester, Ms. "

Henry W. Teller, Mt. Kisco, N.Y. "

Isaac Tobey, Boston, Mass. "

Edward S. Towne, Chicopee, Ms. "

Frank A. Warfield, Holliston, Ms. "

(9)

Total, 24.

V. — THEOLOGICAL DEPARTMENT, OBERLIN COLLEGE, OHIO.

FACULTY.

Rev. JAMES H. FAIRCHILD, President, Avery Professor of Moral Philosophy, and Associate Professor of Theology.

Rev. CHARLES G. FINNEY, Professor of Systematic and Pastoral Theology.

Rev. JOHN MORGAN, Professor of Biblical Literature.

Rev. STEPHEN C. LEONARD, Instructor in Sacred Rhetoric and Ecclesiastical History.

SENIOR CLASS.

Name and Residence. Graduated.

Daniel E. Hathaway, West Leroy, Mich. O.C. 1865

Chauncey N. Pond, Medina, O. O.C. 1864

Robert M. Webster, Oberlin, O. —

Theodore Wilder, Mulberry Corners, O. —

(4) O.C. 1865

MIDDLE CLASS.

John A. Bedient, Little Valley, N. Y. O.C. 1866
 Charles G. Fairchild, Oberlin, O. O.C. 1866
 Anson H. Robbins, Elmwood, Ill. O.C. 1865
 (3)

JUNIOR CLASS.

Amzi L. Barber, Oberlin, O. O.C. 1867
 James H. Langille, Oberlin, O. O.C. 1867
 Martin Robinson, Rockford, Ill. ———
 Richard Winsor, Boston, Ms. O.C. 1867
 (4) Total, 11.

VI.—CHICAGO THEOLOGICAL SEMINARY,
CHICAGO, ILL.

FACULTY.

Rev. JOSEPH HAVEN, Illinois Professor of
 Systematic Theology.
 Rev. SAMUEL C. BARTLETT, New England
 Professor of Biblical Literature.
 Rev. FRANKLIN W. FISK, Wisconsin Pro-
 fessor of Sacred Rhetoric.
 ——— Professor of Ecclesiastical
 History. [Instruction given in this de-
 partment for the present by Prof. HAVEN.]
 EDWARD M. BOOTH, A.M., Teacher of Elo-
 cution.
 Prof. BARTLETT, Librarian.
 Rev. H. L. HAMMOND, Treasurer and Gen-
 eral Agent.

RESIDENT LICENTIATE.

Name and Residence.	Graduated.
Edward F. Williams, Uxbridge, Ms.	Y.C. 1856
(1)	

SENIOR CLASS.

John Allender, New London, Conn. ———
 Gabriel Campbell, St. Anthony, Minn. ———
 U.M. ———
 Micah S. Crosswell, Chicago, Ill. A.C. 1855
 Asher W. Curtis, Versailles, N.Y. B.C. 1853
 Truman O. Douglass, Platteville, Wis. ———
 Ill.C. 1865
 La Roy S. Hand, Elkhorn, Wis. Wh.C. 1862
 James Harrison, Baraboo, Wis. ———
 George M. Landon, Chicago, Ill. U.M. 1857
 George A. Paddock, Chandlerville, Ill. ———
 Samuel P. Putnam, De Kalb, Ill. ———
 Samuel F. Stratton, Princeton, Ill. Wh.C. 1863
 Edward M. Williams, Chicago, Ill. Y.C. 1864
 (12)

MIDDLE CLASS.

Edwin R. Beach, Appleton, Wis. U.C. 1856
 Eben M. Betts, Cleveland, Ohio. ———
 *Albert I. Church, Poplar Grove, Ill. ———
 B.C. 1866
 Jerome D. Davis, Dundee, Ill. B.C. 1866
 Samuel F. Dickinson, Heath, Ms. U.M. 1866
 Sidney B. Demorest, Garrettsville, Ohio. ———
 W.R.C. 1864
 Jacob F. Guyton, Marietta, Ohio. ———
 Charles Hibbard, Port Huron, Mich. ———
 Dexter D. Hill, Wauwatosa, Wis. B.C. 1866
 James S. Norton, Chicago, Ill. B.C. 1866
 S. Louis B. Speare, Boston, Ms. D.C. 1853
 Stephen W. Webb, Buda, Ill. A.C. 1866
 (12)

JUNIOR CLASS.

Edward N. Barrett, Chicago.	K.C. 1866
George S. Bascom, Princeton.	B.C. 1866
Lyman D. Boynton, Hinesburg, Vt.	———
William F. Brown, Beloit, Wis.	B.C. 1866
David J. Burrell, Freeport.	Y.C. 1867
Oliver P. Champlin, Stafford Springs, Conn.	———
William H. Cross, Roscoe.	B.C. 1865
Edward P. Goodrich, Allegan, Mich.	———
	U.M. 1865
John H. Jones, Youngstown, Ohio.	———
	W.R.C. 1867
Stanley E. Lathrop, Tomah, Wis.	B.C. 1867
Oscar C. McCulloch, Chicago.	———
Lucian D. Mears, Beloit, Wis.	B.C. 1862
Lanson P. Norcross, Vinton, Ia.	———
Luther A. Ostrander, Chicago.	Ham.C. 1865
John Sylvanus, Johnstown, Penn.	———
	Mar.C. 1867
Alexander R. Thain, Milburn.	———
Thomas R. Willard, Galesburg.	K.C. 1866
(17)	

SPECIAL COURSE.

FIRST YEAR.

John L. Atkinson, Cedar Falls, Iowa. ———
 William R. Butcher, Galesburg. ———
 William J. Clark, St. Louis, Mo. A.C. 1864
 Francis J. Douglass, Hillsdale, Mich. ———

(4) Total, 46.

* Deceased.

SUMMARY.

	Faculty.	Lecturers, &c.	Resident Licentiates.	Resident Students.	Senior.	Middle.	Junior.	Special Course.	Volumes in Library.
Bangor	3	1	3	4	21	14	5	-	11,000.
Andover	5	6	1	4	43	46	18	-	30,000.
Yale	3	1	1	-	12	7	12	-	College.*
Hartford	2	1	1	-	5	10	9	-	Not reported.
Oberlin	2	1	1	-	4	3	4	-	College.†
Chicago	2	1	1	-	12	12	17	4	9,000.
TOTAL, 6	26	11	9	4	97	92	65	4	

* 80,190. † 10,000.

TERMS AND VACATIONS.

BANGOR. — Anniversary, Thursday following the last Wednesday in July [July 30, 1868]; one vacation only, beginning at the Anniversary, and continuing twelve weeks. Next Seminary year begins October 22, 1868.

ANDOVER. — Anniversary, first Thursday in August. First term commences six weeks

after Anniversary, and continues till six weeks before the first Thursday in May. Second term commences on the first Thursday in May, and continues till the Anniversary.

YALE. — The session of 1867-68 commenced on Thursday, September 12, 1867, and continued till Anniversary, third Thursday in May, 1868.

HARTFORD. — But one term of study, — from the first Thursday of October till the fourth Thursday in June.

OBERLIN. — In 1867-68. Fall term, September 2, 1867, till November 23, 1867. Spring term, February 18, 1868, till May 9, 1868. Summer Term, May 13, 1868, till Commencement, August 5, 1868.

CHICAGO. — Lecture term, from second Wednesday of September till the last Thursday in April. Reading term, "to be passed by the student under the supervision of some Christian pastor," from the first Wednesday in June to the beginning of the Lecture term.

CONGREGATIONAL NECROLOGY.

MR. JOHN C. CHAMBERLAIN, a licentiate of Bangor Seminary of the class of 1864, died in Castine, Me., August 10, 1867. He was a brother of the Governor of Maine, and a son of Mr. Joshua Chamberlain, of Brewer, where he was born August 31, 1838.

His childhood was characterized by gentleness, fidelity, and filial love. He early gave evidence of trust in the Saviour, and at the age of fifteen years became a member of the First Congregational Church in Brewer. As a youth, he had a refined taste, a keen love of knowledge, and a genial, affectionate heart. All of these were manifest in his collegiate course at Bowdoin, where he graduated in 1859. In the Theological Seminary at Bangor, where the writer was familiar with him, he was a faithful, discriminating student, retiring and unassuming, a Christian without guile. Here his course was interrupted by the incipient stages of that insidious disease, pulmonary consumption, of which he died. An attack of hemorrhage withdrew him from

the Seminary to the retirement of home. There, for several months, with hopeful, patient submission, he endured the varying states incident to his disease. When strength had been gradually regained, his hopeful, active disposition led him to undertake a brief service in the Christian Commission. Here the deep sympathies of his nature were fully enlisted, and he returned, rejoicing that it had been his privilege thus to minister to the temporal and spiritual wants of many.

He resumed his cherished pursuits in the Seminary, joining the succeeding class. After graduation, he supplied several vacant pulpits, as his health would permit; but it soon became perfectly evident to his friends that he must cease from ministerial labors. The disease had made such inroads that he could not endure the vocal effort in preaching.

To withdraw from his long-anticipated work was a painful trial, but in submission he yielded to the manifest direction of an all-wise but inscrutable Providence. His active, ear-

nest spirit could not long, however, endure the thought of inactive retirement, and in May, 1866, he entered upon an appointment as Inspector in the Internal Revenue Department of the Government. His business was in New York City.

He was married, September 13, 1866, to Miss Delia F. Jarvis, daughter of Mr. John H. Jarvis, of Castine. All business men know well how peculiar and insidious are the temptations pertaining to such an office as he held. Yet he never faltered nor yielded. He gave proof of much business skill, and rapidly gained high esteem from all with whom he had transactions. There were cases in which he could have gained even thousands of dollars by what many would call a slight deviation from rectitude, but he never deviated. We have ample testimony to his sterling uprightness. How refreshing is such an example, amid the great amount of corruption pertaining to such offices. Though compelled to withdraw from the work of the ministry, he realized that his obligation to be a Christian was not diminished. While "not slothful in business," he was "fervent in spirit, serving the Lord."

In January, 1867, another severe attack of hemorrhage greatly reduced him. In April, with the hope of benefit, he undertook a journey to South Carolina. His wife attended him, constantly ministering to him. His hope was not realized. Increasing feebleness soon made him regard it wise to endeavor to reach his relatives in the North. He reached Castine in July, much enfeebled by the journey, yet very hopeful that vigor might soon be regained. Here the writer had several familiar interviews with him. Amid the alternations of hope and apprehension so peculiar to his disease, he sought entire submission to the Divine will. His prayer was answered. His self-forgetfulness, and tender regard for others, lest they should labor for him overmuch, made it a positive pleasure to minister to him. He had many and influential friends, and very much to render life attractive to him, yet with childlike, implicit trust he awaited the inevitable issue of his disease. His support was the Saviour whom he had preached and served. He felt that he had no merits of his own, but sought for all in Christ. In perfect peace he passed away. His remains were taken to Brewer, to rest with kindred dust. The Professors in the Seminary at Bangor

rendered affectionate tribute at his funeral. Early he has been called from the Master's service on earth, to share the Master's joy in heaven.

W. W. D.

REV. HENRY FULLER died in Huntington, Long Island, September 2, 1867, aged 78 years and 22 days.

He was a son of Rev. Stephen and Phebe (Thurston) Fuller, and was born August 11, 1789, in Vershire, Vermont, where his father was, for twenty-eight years, pastor of the Congregational Church. He was graduated at Middlebury in 1812, studied theology with his father and with Asa Burton, D. D., and was ordained October 8, 1816, pastor of the Presbyterian Church in Smithtown, Long Island. Rev. Aaron Woodworth, D. D., of Bridgehampton, preached the sermon. He was dismissed April 16, 1821; and was installed, June 7, 1821, pastor of the Congregational Church in North Stamford, Connecticut. Rev. Platt Buffitt of Stanwich preached the sermon. In January, 1844, he was dismissed, and did not again assume the care of a parish, but employed himself principally on a farm, occasionally supplying a vacant pulpit. He continued to live in North Stamford till 1857, and then removed to Huntington.

He married, March 22, 1818, Maria Buffitt, of Smithtown, Long Island, and by her had five children.

P. H. W.

REV. JOHN QUINCY ADAMS EDGELL died in Burlington, Vt., September 15, 1867, aged 65 years and 1 month.

He was born in Westminster, August 15, 1802, a son of Abel and Susanna (Holden) Edgell, and a descendant in the fourth generation from William Edgell, who came to New England about 1700, and settled in Woburn, Mass. In his early youth, the family moved to Lyndon, Vt., where he worked on a farm till he was nineteen years old. Then entering upon a course of study, he fitted for college at Peacham and Thetford Academies, and was graduated at the University of Vermont in 1827. For a year after graduating he taught the academy at Hinesburg, and then entered Andover Theological Seminary, where he was graduated in 1831. He spent

the next nine months as associate principal in the English department at Phillips Academy, Andover.

He was ordained pastor of the Congregational Church in West Newbury, Mass., September 19, 1832. Rev. George Cowles of Danvers preached the sermon. His parish had been overrun with Unitarianism and Universalism, and he was settled as the last human hope of the evangelical faith. For twenty-one years he fought a good fight with heresy, and at the close of his pastorate he left a strong and united church, and a people loyal to the faith once delivered unto the saints. He was dismissed October 27, 1853, and soon became agent and assistant secretary of the Society for Promoting Collegiate and Theological Education at the West, in which service he continued about ten years, and was then compelled by failing health to discontinue all mental effort.

He was retiring and undemonstrative, though gentlemanly, kind, and Christian. He was a man of superior scholarship, and remarkable for modesty, simplicity of purpose, and great conscientiousness in religious duty.

F. H. W.

REV. WILLIAM MITCHELL died of yellow fever in Corpus Christi, Texas, in September, 1867. He was born in Chester, Connecticut, in 1792, was graduated at Yale College in 1818, and at Andover Theological Seminary in 1831, and was licensed by the Middlesex (Ct.) Association, June 5, 1821. He was ordained an evangelist in 1821, and spent about two years among the destitute churches of what was then Western New York. He was installed, May 25, 1825, pastor of the Congregational Church in Newtown, Connecticut, and in May, 1831, he was dismissed. He was installed, March 14, 1833, pastor of the Congregational Church in Rutland, Vermont, and was dismissed June 2, 1846. He was acting pastor in Wallingford from August 8, 1847, to March 28, 1852. In the fall of 1852, he became agent of the Vermont Colonization Society, and served in that capacity three years. He afterwards labored in the Colonization cause in New Jersey; and about 1860 removed to Texas.

His only publications, known to this writer, were Two Discourses on Baptism, 1833;

and a Discourse before the Vermont Colonization Society, 1843.

P. H. W.

"I was employed from two to three years," said Mr. Mitchell in a letter to A. H. Q., dated "Corpus Christi, Texas, June 19, 1867," "as agent of the Colonization Society in Vermont, New York, and New Jersey. * Since that time I have been in Corpus Christi, where I have been preaching as stated supply, and where I gathered a small congregation and succeeded in building a small church,—both congregation and house lost in the war. I still reside in Corpus Christi, and am officiating as stated supply to a little Presbyterian church and congregation."

A. H. Q.

REV. SAMUEL KINGSBURY died in Tamworth, New Hampshire, November 8, 1867, aged 69 years, 5 months, and 20 days.

He was a son of James and Mary (Walker) Kingsbury, and was born in Franklin, Massachusetts, May 18, 1798. He was graduated at Brown University in 1822, and at Andover Theological Seminary in 1825, and was ordained pastor of the Congregational Church in Andover, New Hampshire, January 14, 1829. Rev. John H. Church, D. D., of Pelham, preached the sermon. He was dismissed January 11, 1831, and was installed in Jamaica, Vt., May 19, 1831. Rev. Ephraim H. Newton of Marlborough preached the sermon. A powerful revival accompanied his labors at Jamaica, and during his ministry of two years there were additions to the church at every communion season. The youngest convert was eleven years old, and the oldest nearly eighty. He was dismissed March 5, 1833, and was installed in Warwick, Massachusetts, November 6, 1833. Rev. Eli Moody of Northfield preached the sermon. He was dismissed June 30, 1835, and, during the following winter and spring, preached alternately in Worcester and Middlesex, Vermont. From June 19, 1836, to May, 1839, he was acting pastor in Underhill, after which he taught the academy in Jericho a year and a half. During the year 1841 he was acting pastor in Thornton, New Hampshire, and then, his health failing, he retired from the ministry, and settled upon a farm in Tamworth, where he remained till his death.

He married, December 16, 1829, Mary Badcock, daughter of Rev. Josiah Badcock of Andover, New Hampshire, and by her had Josiah Badcock, born July 19, 1831, died March 23, 1832; William Henry, born March 18, 1833, graduated Brown, 1854, Bangor, 1857; James Mills, born December 31, 1834; Mary Susan, born August 1, 1837; Josiah Weare, born October 2, 1838, graduated Dartmouth, 1862; Harlan Page, born October 14, 1840; Edward Payson, born May 22, 1842.

P. H. W.

REV. CALVIN HITCHCOCK, D. D., died in Wrentham, Massachusetts, December 3, 1867, aged 80 years, 1 month, and 8 days.

He was born in Westminster, Vermont, October 25, 1787, the son of Captain Heli and Phena (Goodell) Hitchcock. His father served in the Revolutionary army three years and eight months. He was graduated at Middlebury in 1811, and at Andover in 1814, having by his own exertions defrayed the expenses of his whole course. His first settlement was at Newport, Rhode Island, where he was ordained August 15, 1815, under an engagement for five years. Rev. William Patton, D. D., of Newport, preached the sermon. He left Newport October 1, 1820, and was installed at Randolph, Massachusetts, February 28, 1821. Rev. Warren Fay, D. D., of Charlestown, preached the sermon. After a pastorate of more than thirty years, his health being quite prostrated, he was dismissed in June, 1851, and soon removed to Wrentham, where he resided on a farm the rest of his life.

Several of his sermons were published, among which were one before the Norfolk County Education Society, one before the Ancient and Honorable Artillery Company, and one on the Rise and Progress of Congregationalism. He wrote copiously for the *Boston Recorder*, among the more elaborate of his contributions to which were a series of letters to Rev. Nathan Lord, D. D., on the subject of slavery, and a series of articles on the meaning of the word "day" in Genesis i. He received the degree of Doctor of Divinity from Middlebury College in 1841.

He married, April 30, 1817, Miss Elizabeth Russell Stevens of Newport, who died August 25, 1857.

P. H. W.

REV. CLARENDON WAITE died in Beloit, Wis., December 16, 1867. Son of Alvin and Mary (Parker) Waite, he was born in Hubbardston, Mass., December 12, 1830. He was graduated at Brown University, 1852, and, after a year in business, spent three years at Andover Seminary. Then for six months he was a student at the University of Halle in Prussia. Suddenly called home by the death of his father, he was settled as pastor over the Congregational Church in Rutland, Mass., on February 25, 1858, where he remained till February, 1866, though often interrupted in his direct work by feeble health. He was for six months superintendent of the freedmen at Newbern, N. C., where he enjoyed very much laboring among and for a people in whom he always felt a deep interest; at length, listening to the advice of friends, he decided to avail himself of the advantages offered by a change in his field of labor, and accepted a call to the Crombie Street Church in Salem, Mass., where he was installed in April, 1866. He had hardly begun to know his new people, and they to love him, before he was stricken down in the midst of the Sabbath services. His brain was so seriously affected that immediate and prolonged rest was the physician's command. He therefore sought dismissal from his people, and visited Cuba in the winter of 1866-67. He returned strengthened and restored to fair health. In the fall of 1867 he was asked to fill for a while the chair of English Literature and Belles-Lettres in Beloit College, and consented.

He left Worcester for Beloit, but before arriving there was attacked with low typhoid symptoms attended with delirium. After nearly two weeks' delay,—friends at Beloit supposing him not to have left Worcester, and friends in Worcester waiting in vain to hear of his arrival in Beloit,—he was found at the Sherman House in Chicago, and taken to Beloit, where, after but a week's further sickness, he passed away, reaching what he had said before he left Worcester would be to him a "welcome rest from a weary world."

During his ministry of eight years in Rutland eighty-four persons joined the church, and this statement is not even an indication of his success, though in some measure a tribute to his faithfulness. There was a large work of love in the church, and many happy

results secured that can be recorded only in men's hearts, and will not be fully known till the final day. In Salem he won quickly the strong love of his people, which was shown in their thoughtful and generous deeds toward him and his.

It should be said of Mr. Waite as a preacher, that he preached Christ and Him crucified. This appeared not only in the preponderance of sermons directly on Christ and salvation, but by a Christ-like spirit and way, that appeared in all his sermons.

As a pastor, he was sympathetic and faithful, winning easily the confidence and love of his people.

It were hard to tell whether by thoughtfully studied and carefully written sermons, or by warm-hearted pastoral work, he accomplished most for the Lord whom he loved. We need not tell. He was faithful over a few things, and now has gone to his rest and reward.

"No, no! It is not dying,
Heaven's citizen to be,
A crown immortal wearing
And rest unbroken sharing
From care and conflict free."

J. C.

REV. THOMAS BOUTELLE, the second son of James and Abigail Boutelle, was born in Leominster, Mass., February 1, 1805.

His early years were spent upon the farm; and though he always found special fascination in a book, a strong natural constitution and earnest industry made him eminently efficient in the tasks of the field.

He became interested in religion in 1821: chiefly through the Christian fidelity of a teacher of the common school. The next year the present Congregational Church of Leominster was organized. Of that church the subject of this notice was one of the original members, and, although at the time but seventeen years of age, the first clerk. The early history of that enterprise was especially marked with obloquy and reproach. Its opposers professed to be the most liberal Christians in the world; and yet, repeatedly, through their influence, incipient negotiations for the purchase of a site for a house of worship were broken off.

Often the faithful few were compelled to make measurements by night, that suspicion might not be awakened. But the ground was

purchased, and the church was built. Amid such scenes of reproach and opposition, and resolute zeal for the right, the early piety of young Boutelle took form and strength.

From the start he had the ministry in view. Having completed his preparatory course at New Ipswich, he entered Amherst College at the age of twenty. There he was known for symmetry, consistency, and modest dignity of character, as well as for faithful scholarship and true Christian zeal.

In an excellent class, he received, at his graduation, the second honor.

After pursuing the three years' course of theological study at Andover, he remained for a time connected with that institution, as Abbot Resident. He next spent a year with flattering success in the service of the American Education Society. For some months in 1833 he supplied the pulpit of Essex Street church in Boston. From thence, in 1834, he went to the field of his first pastorate, Plymouth, Mass., where he was ordained over the third church, May 21. Here, in addition to the usual labors and successes of the ministry, he was so happy as to heal difficulties and adjust differences, which for long time had been as the bars of a castle. He was dismissed March 23, 1837.

Mr. Boutelle's second settlement was at East Woodstock, Conn. He was installed December 6; and remained connected with that church more than eleven years. Several revivals were enjoyed, and many were added to the church during his ministry. In a remarkable degree, he succeeded in arousing a spirit of benevolence and liberality among his people.

Mr. Boutelle was highly respected also in all the surrounding churches, and by his brethren in the ministry. One of them, a near neighbor at East Woodstock, uses this language: "As a pastor, he was faithful and diligent; as a preacher, sound, discriminating, clear, and forcible; as a man, honest, upright, honorable, and dignified; as a friend, true, faithful, sympathizing, kind, and affectionate. His departure from Woodstock was no small loss to the community, where his influence for good will long be felt."

By appointment of the Windham Company Association, Mr. Boutelle preached the *concio ad clerum*, at New Haven, on the week of Commencement in 1845.

During his ministry at Woodstock the subject of slavery began to engross public attention. Of the advocates of freedom he was one of the first and foremost, always doing what he could in behalf of the oppressed. His lot was that of many other reformers. For, though eminently judicious, his earnest and steady devotion to the welfare of the slave led to his dismissal. This took place April 9, 1849. His next field of labor was Bath, N. H., to which he removed early the next year. After a useful ministry in this place of nearly seven years, he was compelled, by the failing health of his wife, to seek another residence. He was dismissed October 7, 1856, and returned to his early home in Leominster. From 1857, for six years Mr. Boutelle preached at Ashburnham as stated supply; and so universally had he won the respect and esteem of the people, that he was chosen their representative to the legislature for 1863.

At the close of his labors at Ashburnham he removed to Fitchburg, and opened a bookstore; still preaching from Sabbath to Sabbath, as opportunity offered.

In the season of special religious interest in Fitchburg, in the winter and spring of 1866, the assistance he rendered was of exceeding value. His soul seemed longing and thirsting for the salvation of men. Few appeals on the great themes of eternal life were more solemn and earnest than some which fell from his lips.

It is in testimony, that some ex-ministers have been among the most uncomfortable of parishioners. Just the reverse of this was true of Mr. Boutelle. A member of the Congregational Church in Fitchburg, and one of its standing committee, he was brought in close relations with its pastor; but always and only wisely to counsel, most kindly and efficiently to aid. The more he was known the more was he revered and loved to the end. Thus serenely bright his sun went down. With sincere and grateful affection both pastor and people mourned his loss, when he was called away.

He had for some months been supplying the pulpit of the first Church in Winchendon. He preached there on the last Sabbath in November, 1866. He had long been subject to disease of the heart. Suffering from a sudden attack of this, he passed away on the Wednesday following, Nov. 28.

Mr. Boutelle was married in 1835 to Miss Mary E. Shepard of Wrentham. Her death occurred but nine weeks before his own. Two sons survive. And it was the latest gratitude of parental love, that in the revival of 1866, before the death of either father or mother, both these sons became followers of Christ.

A. E.

REV. SAMUEL DRAKE BOWKER died in Topeka, Kansas, February 15, 1868. He was born in Blanchard, Maine, April 2, 1835. From his third to his sixteenth year he lived in Monson, Me., and removed to Biddeford in 1851, where he became a subject of renewing grace at the age of eighteen. He prepared for college at Phillips Academy, Andover. Here it was that the writer's acquaintance with him began. Those in the Academy with him will remember him as a youth of unswerving Christian principle, never yielding to the peculiar, insidious temptations of student life. Retiring, steadfast, faithful as a student, attractive and affectionate as a companion, he gained the respect and love of those who knew him. He held a high rank as a scholar, and graduated from the Academy in 1856.

Like many another student for the ministry, he was subjected to pecuniary embarrassment. This, with quite insecure health, led him to yield to the painful alternative of giving up his hope of a collegiate course. This to his devoted, studious mind was a positive grief. But, possessed as he was of fine natural taste and love of knowledge, he gave himself to private study and cultivation, as far as his circumstances would permit.

He graduated at Bangor Seminary in 1860, and was settled as pastor of the church in Winthrop, Me., October 17, 1860. Here he made full proof of his ministry, early gaining the affections of his people, devoting himself assiduously to their welfare. But that insidious disease, pulmonary consumption, gave evidence of its inroads. He had to resign his pastorate, having labored there about two years. After a season of rest he hopefully endeavored to resume his much-loved work. He complied with a call from the Congregational church in Newmarket, N. H., and began his labors in March, 1863. Here, also, he was much appreciated and blessed. After about nine months with this people, an attack of hemorrhage of the lungs so reduced him that

he had to close his labors. He went to the West, hoping thus to regain physical vigor. In 1865 he was appointed agent of Lincoln College in Kansas, and labored with his characteristic earnestness and discretion in procuring funds for that institution, but finding his strength insufficient for continuance in this work, he accepted the position of Professor of English Literature; and he continued to hear some portion of his classes even in his sick-room, until compelled to cease. The trustees, in a vote passed at the time of his resignation, expressed the feeling that the College in a large degree owes its existence to his constant faith and industry.

When it became evident to him that in the prime of life he must cease from his earthly labors, he yielded with perfect calmness to the manifest will of God. To a friend who prayed beside him, while both were in tears, he said, in broken whispers: "It is not easy to sever all human ties, but do not for a moment think that these tears indicate any sorrow at the thought of going yonder." To another: "I am too weak to gather up the elements of my faith, but there is One in whom I trust. For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

He manifested to the last a tender interest in the spiritual state of all around him. It gave him sweet delight to hear of those who were coming to Christ in the revival then in progress in the place. His end was peace. He has lived a long life in a few years. We mourn our loss, which is his unspeakable gain.

W. W. D.

REV. JOHN CUTLER NICHOLS died at Old Lyme, Conn., Jan. 8, 1868. He was born at West Brookfield, Mass., Nov. 17, 1801.

His father, Isaac Nichols, and his mother, Abigail Cutler, were descendants of early settlers in the town, and were strictly Puritanic in their principles and habits. His youth, previous to commencing academical studies, was spent on a farm, with the exception of two years in the printing-office of Mr. Merriam of West Brookfield.

He joined the church in his native place in the summer of 1818, and retained his connection with it till his death.

He fitted for college at Phillips Academy, Andover, and was graduated at Yale in 1824. The next three years were spent in teaching in the academy at Wethersfield, Conn.

He then entered the Theological Seminary at New Haven, and completed his preparation for the ministry in the summer of 1830. Having been licensed to preach, meantime, by the New Haven West Association, he at once commenced laboring as a home missionary at Hull, Lower Canada, where he continued till his commission expired, in 1833. While on a visit to his early home, he was ordained, with reference to his missionary work, at North Brookfield, October 12, 1831.

Soon after leaving Canada he commenced preaching at Stonington Borough, Conn., and was present at the organization of the church in that place, November 14, 1833. He was installed pastor of this church, May 15, 1834, and was dismissed April 24, 1839. During his ministry in Stonington Borough, the membership of the church increased from 94 — the number at the time of its organization — to 137; 44 having been added by profession, and 29 by letter.

On the 5th of February, 1840, he was installed pastor of the First Church in Lebanon, Conn., and held the office a little more than fourteen years, being dismissed on account of long-continued ill health, March 21st, 1854. During his ministry in this place, about one hundred were added to the church, some sixty by profession.

After his dismission from Lebanon, Mr. Nichols was never again settled in the ministry. He continued to preach, however, as opportunity offered, and supplied a pulpit at Bozrahville for an entire year.

During a portion of the time after his regular ministry ceased, he kept a family school for boys, first at Lebanon, afterwards at Old Lyme, removing from the former place to the latter in the spring of 1857.

In each of his pastorates Mr. Nichols proved himself a good minister of Jesus Christ. He "watched for souls as one that must give account"; and, as the above statistics show, was quite successful in the sacred calling. He was plain, practical, and interesting as a preacher, seldom failing to arrest the attention, and to touch springs of emotion in the heart; solemn, reverent, and devout in prayer; and remarkably happy in

his ministrations at the bedside of the sick and the dying, and on funeral occasions.

His more active labors as a Christian minister, were closed several years before the war of the Rebellion commenced; yet those labors had their appropriate influence in preparing the way for the mighty contest. For he ever sympathized with the wronged and the oppressed, and very early became an earnest and outspoken opposer of slavery.

While he did not excel in traits of manly strength, many of the gentler elements of excellence found a prominent place in his character. "He was much beloved in college," writes a classmate, "for his amiable qualities." These "amiable qualities" secured for him the affections of his parishioners, especially of those to whom he had occasion to minister in trouble and distress.

At one time, when his salary was small, and his family expenses unusually large, he assumed the care of four boys who had been bereft of their father, provided a home for them for several years under his own roof, took great pains with their education, and assisted them at length in obtaining situations in business.

Just before the close of life he made arrangements for giving the principal part of his valuable library to the Pastoral Library in Lebanon, which was founded a few years previous by Governor Buckingham. While making these arrangements he seemed to derive much satisfaction from the thought that the same books which he had used in unfolding the word of God might in like manner be employed by his successors in the pastoral office for an indefinitely long time to come.

Through life he was continually "casting his bread upon the waters." And very liberal portions of it, agreeably to the promise, returned to him "after many days." For when he began to be feeble and needy, the Lord raised up friends to provide for him. Among them were some who, now grown up to manhood, had in their youth shared in his generous benefactions. Others, too, were often moved to render him important material assistance.

Thus, through all the weary years of declining life, his experience was a confirma-

tion of the proverb, "He that watereth shall be watered also himself."

Mr. Nichols was called to experience great and oft-repeated domestic afflictions. No less than eleven deaths occurred under his roof within the period of thirty years. Twice in this time he became a widower. Three times he was bereft of his only living child. And once, after having buried a wife and two children, he was left entirely alone in the world. Two nephews whom he had brought up in part, and who were scarcely less dear to him than his own children, died at his house within a few weeks of each other, and a short time previous to his own decease. He could truly say with the weeping prophet, "I am the man that hath seen affliction." There was no long period during the last half of his life in which his mind was free from thoughts of recent bereavement. And then, too, the failure of his health, when he was not much over fifty years of age, and the consequent abandonment of his much-loved profession, added greatly to the weight of his bitter afflictions. With a nature exceedingly sensitive, it is not surprising that he was at times almost overwhelmed with grief. But when "the waves and the billows had gone over him," and it seemed at times as if he had actually sunk to rise no more, his cry was soon heard above the raging of the elements: "It is the Lord, let him do what seemeth him good."

Writing to a friend a few years before his death, he alluded to his afflictions in the following language:—

"My life has been a shaded one, sorrow following sorrow; yet, on the whole,—I would mention it gratefully—a cheerful and happy one, made so by the intelligence, taste, and piety of my companions in life; by the pleasure found in the discharge of the duties of the ministry, and by the affection of the people of my charge."

The first wife of Mr. Nichols, to whom he was married in 1834, was Lucy W. A. Grosvenor, of Brookfield, Mass. She died at Lebanon, June 26, 1845, aged 36.

His second wife, whom he married in 1848, was Mary Woodbridge, who was born at Hartford, July 21, 1814, and died at Old Lyme, Sept. 29, 1861, aged 47.

BOOKS OF INTEREST TO CONGREGATIONALISTS.

THE successive volumes of Lange's great Commentary are issued with encouraging rapidity. The difficulty, that no one mind could, in a lifetime, prepare a tolerably critical work on the whole Bible, is met by the employment of the best minds of the age on different books, and the collection of the best special comments on particular passages, from all writers. Genesis* and Corinthians† are before us since our last notice. The former is treated of by Lange, translated, with additions, by Tayler Lewis and Dr. A. Gosman; the latter by Christian Friedrich Kling, translated by Rev. Dr. Daniel W. Poor and (2d epistle) Dr. C. P. Wing. Genesis is preceded by a condensed, comprehensive, general, theological, and homiletical introduction to the Old Testament. Dr. Poor has done a good work additional to mere translation. Both volumes proceed on the original plan of three parts,—Exegetical and Critical, Doctrinal and Ethical, and Homiletical and Practical. For our use, the former part is most valuable. Sound exegesis lies at the root of all true theology and right practice. Commentaries, made up of good inferences and excellent remarks, may excite religious feeling, but preachers need a thorough and accurate understanding of the Scripture text. To this the vast range of information and the sound scholarship of these volumes are invaluable, even when the student will occasionally differ from the conclusions of the writers. No similar work can compare with this series. We suggest to laymen who are in the habit of remembering the wants of their minister, to place the whole on his shelves.

THE new volume, from the pen of Rev.

* Genesis, or the First Book of Moses, together with a General Theological and Homiletical Introduction to the Old Testament. By JOHN PETER LANGE, D.D. Translated from the German, with Addition, by Prof. TAYLER LEWIS, LL.D., and A. GOSMAN, D.D. New York: Charles Scribner & Co. 1868. 8vo. pp. 665.

† The First Epistle of Paul to the Corinthians. By CHR. FR. KLING: Translated, with Additions, by DANIEL W. POOR, D.D. The Second Epistle, translated, with Additions, by CONWAY P. WING, D.D. New York: Charles Scribner & Co. 8vo. pp. 364, 220.

Prof. Cowles,* of Oberlin, on Ezekiel and Daniel, is a continuation of his commentary; following "The Minor Prophets," and to be followed by notes on Isaiah and Jeremiah. The learned author gives a concise and yet lucid exposition of the text, bringing out with great precision the sense of the original, and engaging in extended discussion only on points of special interest and difficulty. This Commentary has a high claim alike on the professional student and on the common reader who would understand the sacred record. Thoroughly evangelical in spirit, uniting scholarship with common sense, the author gives to the public these ripe fruits of long years of biblical study, and has been successful in his attempt to throw light on some of the most difficult portions of the inspired Word.

SINCE the publication of "*Ecce Homo*," Latin titles to works in the English language have been fashionable; and the interjection *Ecce* seems a special favorite. The last illustration of this remark which we notice is that of "*Ecce Ecclesia*."† This work, like its prototypes, is issued anonymously. Its main design is to prove that the Church of the Old Testament and that of the New are one and the same,—that Judaism and Christianity are essentially identical. The work is interesting and valuable, but not profound. The author is evidently better acquainted with Commentaries on the Bible than with treatises on philosophy. His definition of a miracle is incomplete. His theory as to the origin of ideas is sensual and crude. In attempting to establish the truth he often goes too far, and becomes extravagant in his representations. Yet the work is welcomed, and commended to the public as a means of correcting the heresy that the Old and New Testaments are antagonistic, and the frequent custom, even among Orthodox men, of speaking as though the teachings of the Old Testament differ in spirit from those of the New.

* Ezekiel and Daniel; with Notes, Critical, Explanatory, and Practical, designed for both Pastors and People. By Rev. HENRY COWLES, D.D. New York: D. Appleton & Co.

† *Ecce Ecclesia: An Essay, showing the Essential Identity of the Church in all Ages.* New York: Blelock & Co.

It is refreshing to know that one book on "Congregationalism"* has found sufficient favor among the 300,000 professed adherents of its polity in this country to call for a second edition within a period of three years. We hail with joy the propitious omen! The first edition of this able work of Dr. Dexter was noticed on p. 432 of Vol. VII of the Quarterly, to which we refer the reader for a more full statement of its merits. The present edition is enlarged by the addition of nearly one hundred pages of new matter upon "Female and Minor Suffrage in Congregational Churches," "Congregationalism at the South," "Congregationalism the Mother of Foreign Missions," "Dangerous Tendencies in the Congregationalism of the Day," "Good Results of the National Council," "Practical Points," in answer to forty-five questions that have, at different times, been presented to the author. We cannot too earnestly commend this book to all who care to know more of the church polity and doctrines which the world needs.

NUMBERS X. and XI. of Smith's great Dictionary of the Bible† have reached us, fully sustaining the high rank of the preceding issues. The American editors are greatly enhancing the value of this masterpiece of the distinguished author. The last word is "Idol," on page 1120. The execution, in type, engravings, and paper, is all that could be asked of the enterprising publishers.

We have received five additional numbers of the Comprehensive Dictionary of the Bible,‡ Parts 15-19, from "Mordecai" to "Rahab." These numbers sustain the repu-

tation of this work for learning and for adaptation to all readers, whether they understand the ancient languages or only the English.

THE volume of sermons by Rev. Newman Hall, D.D.,* with a life-like engraving of the author, will serve to keep in remembrance this gifted and spiritual man. These Discourses are worthy of the special study of American preachers, as affording an example of those desirable qualities of the English pulpit, simplicity and scripturalness, in which our sermons are too often deficient; and yet they lack certain other important qualities for which the American pulpit is more distinguished than the English. Those who never heard the pathetic tones of Mr. Hall's voice, and never felt, by personal communion, the force of his earnestness, may not understand, from reading this volume, the secret of his power. And yet no one can read it without spiritual profit.

"Where is the City"? is the readable record of a youth searching for the church. He travels through nine denominations; finds good in each, but not entire satisfaction; gives a reasonably fair view of all, but comes out where he started, so far as organization is concerned. We have but one suggestion to make as to his view of the Congregationalists: he does not see the great idea of Congregationalism,—that it is not a sect, or even a denomination. "Congregation" means "church," in our historic belief. We hold that every "congregation" of believers, meeting for worship, sacraments, and discipline, is a New Testament "church." We do not use the term to separate us from others, but to recognize others. We say that every such congregation, whether known as Methodist, Baptist, Episcopalian, or otherwise, we recognize as a church; and we hold fellowship with the whole, so far as they will let us. This catholic fellowship, while allowing all the honest minor differences of faith or practice, seems to us the only basis of union in the one great church of Christ. We make no claim to be "the church"; our churches only desire

* Congregationalism: What it is, whence it is, how it works, why it is better than any other Form of Church Government, and its Consequent Demands. By HENRY M. DEXTER, Editor of the Congregationalist and Boston Recorder, and lately pastor of the Berkeley Street Congregational Church, Boston. Second Edition, revised and enlarged. Boston: Nichols and Noyes. 1868. pp. 394. Price, \$3.00.

† American edition of Dr. William Smith's Dictionary of the Bible. Revised and edited by Professor H. B. HACKETT, D.D., with the co-operation of EZRA ANDOT, A. M., A. A. S., Assistant Librarian of Harvard University. New York: Published by Hurd and Houghton. 1868.

‡ A Comprehensive Dictionary of the Bible, mainly abridged from Dr. William Smith's, but comprising important Additions and Improvements. Edited by Rev. SAMUEL W. BARNUM. New York: D. Appleton & Co.

* Sermons by Rev. NEWMAN HALL, D.D., of London. New York: Sheldon & Co. Boston: Gould and Lincoln.

‡ Where is the City? Boston: Roberts Brothers. 16mo. pp. 349. \$1.50. For sale by Gould and Lincoln.

to be recognized as parts of the church, in full fellowship with all other parts. The traveller, therefore, erred in supposing that we claim to be the whole "city," as every other part of the church errs when it makes any such claim.

"CHRISTIANITY FROM GOD," a small volume by Rev. Alvan Tobey of Durham, N.H., recently issued by the American Tract Society, Boston, is a timely treatise on a subject which can never lose its importance. It is plain, practical, and peculiarly adapted to the wants of the popular mind. It is gratifying to find, in contrast with so much that is trashy, and, as promoting unhealthy excitement, positively injurious, in even the literature which is published for Sabbath Schools, a volume which will be unqualifiedly useful. We hope this book will have a wide circulation.

AMONG the most important of the recent issues of the Press is the "Ten Years on the Euphrates," by Rev. C. H. Wheeler, missionary in Eastern Turkey, published by the American Tract Society, Boston. It is refreshing to read a work which is characteristically earnest. The author's soul is on fire. He has something to say, and he says it. He is too much in earnest to stop and inquire whether the views which he gives of the "Primitive Missionary Policy" will offend anybody. He might well adopt the language quoted by a missionary older than himself: "I believed, and therefore have I spoken." His presentation of the fundamental principles of Gospel service will commend itself to the Christian Church, and help the reader, more than any other book yet published, to understand the true nature of the missionary work. It is a book which will promote the Home Missionary enterprise not less than the Foreign, and quicken every reader to a sense of personal responsibility.

PROFESSOR CONINGTON's version of Virgil's *Æneid** is a scholarly and charming translation. It is not a literal, prosaic rendering, but while true to the original it has the freshness and beauty of genuine poetry. Its measure (Scott's ballad metre) will secure it popular favor. We can remember plodding

* The *Æneid* of Virgil, translated into English verse by JOHN CONINGTON, M.A., Corpus Professor of Latin in the University of Oxford. Crown 8vo. pp. 498. \$2.50. New York: Widdleton, Publisher.

days and nights when this *English Æneid* would have been hailed with exquisite pleasure.

THE fanciful name* given by Mrs. Samuel G. Howe to the narrative of her journey abroad will hardly suggest the true character of her work. Books of travel have a peculiar interest. This one is descriptive, historic, literary, rollicking, moral, and heretical.

THE Memorial of Thomas Thwing† is a simple but beautiful narrative of a man who for thirty years did well the work of a missionary in Boston. The sketch is mainly made up of extracts from his journal, set in an unpretending and chaste outline. Thomas Thwing was born in Newton, Mass., February 21, 1792; united with the church in West Brookfield in 1815, and immediately began to labor for his Master; and in 1837 began his work in Boston, and died at his post, May 6, 1867. The funeral sermon, by Rev. J. M. H. Dow, was rightfully based on the words, "Precious in the sight of the Lord is the death of his saints."

WHILE giving a list of some publications of the Massachusetts Sabbath School Society, we desire to call attention to the fact that some of its recent issues are far above the ordinary run of such works. "Deacon Sims' Prayers," "Highways and Hedges," etc., are worth general circulation. It is also worth special chronicling, that the union of this Society and the Board of Publication, under the name of the "Congregational Sabbath School and Publishing Society," is to give us a publishing house which will soon render it unnecessary for our churches to go to other denominations, or to mixed societies for the books and tracts needed in their work. We are able to state that the several committees are earnestly considering the whole subject, and preparing to answer the long-repeated calls for a Congregational publishing society. The capacity and energy of its new President, Hon. Charles T. Russell, long familiar with the work of the Sabbath School Society; the continued experience of the beloved Secre-

* From the Oak to the Olive: A Plain Record of a Pleasant Journey. By JULIA WARD HOWE. Boston: Lee and Shepard.

† A Memorial of Thomas Thwing, thirty years City Missionary in Boston. By his son (Rev. E. P. THWING). Boston: Lee and Shepard. 1868. 12mo. pp. 52.

tary, Rev. Mr. Bullard, in the Sabbath School branch; the hope that the vacant Secretaryship will soon be filled; and the working committees of the Society, whose place is no sinecure,—give promise of meeting all reasonable expectations.

REV. P. H. WHITE's *Manual of the Congregational Church in Coventry, Vt.* (8vo, pp. 19), includes the history of the church, and a chronological list of pastors, officers, and members, from the formation of the church, October 2, 1810. The list of members comprises the facts one wishes to know; as our readers need not be assured would be the case in any work of the President of the Vermont Historical Society.

THE *Annual Reports of the Windham County (Ct.) Association and Consociation, 1859-67*, eight pages each, are an example of what all such bodies should contribute to our local ecclesiastical history. Rev. Samuel G. Willard, Willimantic, is Registrar.

REV. C. P. OSBORNE has prepared an excellent little work on "The Catholic Congregational Church, Bristol, R. I." (pp. 15.) This church was organized May 3, 1687. The occasion of this pamphlet was the payment of a burdensome debt resting on their beautiful house. Mr. Osborne ought now to issue a complete list of all the members, for which he is so well qualified by his accuracy and patience.

We are almost tempted to declare against "Oliver Optic" *in toto*, he so bewitches our boys; and we suppose the girls are no less charmed by this most popular and attractive writer. This "Fourth of the Young America Abroad" series is a continuation of the history of the Academy ship . . . in the waters of Holland and Belgium," and is a fitting mate of its predecessors, being equally instructive and interesting.

MESSRS. GOULD AND LINCOLN bring their scientific friends and readers under great obligations for their invaluable "Annual,"† which

* Dikes and Ditches; or, Young America in Holland and Belgium. A Story of Travel and Adventure. By OLIVER OPTIC. Boston: Lee and Shepard. 1868. pp. 346.

† Annual of Scientific Discovery; or, Year-Book of Facts in Science and Art, for 1868, exhibiting the most important Discoveries and Improvements in Mechanics,

is as true in its coming as it is reliable in its data.

EKKOES FROM KENTUCKY, by Petroleum V. Nasby, P. M. at confederit X roads (which is in the State uv Kentucky), and Perfesser uv biblikle Polity in the Southern Military and Classikle Institoot, bein a perfect record uv the ups, downs, and experiences uv the dimocrisy, doorin the eventful year 1867, ez seen by a naturalized Kentuckian. Illustrated by Thomas Nast. Boston: Lee and Shepard. 1868. pp. 324. Our readers need not be told the character of this book, as its contents are already so widely known.

WE have also from the American Tract Society, 28 Cornhill, Boston:—

The Winthorpes; or, Personal Effort, by the author of "The Minister's Wife." 304 pp.

Sunday Afternoons with Mamma: a Book for very little Children. 93 pp.

The Story of James Moran, by the author of "Zadoc Hull," "A Sister's Story," &c. 280 pp.

Letters to a Young Christian, by a Lady. 174 pp.

Rebe's Common Sense, by Alice A. Dodge. 320 pp.

Little Sheaves, by Christie Pearl. 254 pp.

The Hard Knot, by Mrs. Martha E. Berry. 264 pp.

Westbrooke; or, Laying the Foundations, by the author of "The Climbers," &c. 256 pp.

The Solitude of Christ, by Austin Phelps. 44 pp.

The Mission School in Mill Village. 286 pp.

Marbleside; or, The Widow and her Family. 192 pp.

The Rabbit Snares, and Other Stories, by Mrs. H. N. Marvin. 128 pp.

From the Presbyterian Publication Committee:—

Almost a Nun, by Mrs. Julia McNair Wright. 398 pp.

Useful Arts, Natural Philosophy, Chemistry, Astronomy, Geology, Biology, Botany, Mineralogy, Meteorology, Geography, Antiquities, &c., together with Notes on the Progress of Science during the Year 1867; a List of Recent Scientific Publications; Obituaries of Eminent Scientific Men, &c. Edited by SAMUEL KNEELAND, A. M., M. D., Fellow of the American Academy of Arts and Sciences, &c., &c. Boston: Gould and Lincoln, 59 Washington Street. 1868. pp. 331.

This story is written by the wife of a Presbyterian minister, who affirms its incidents to be mainly based upon facts that can be attested. It discloses the dangers of Protestantism from the practices of Romanists, particularly the hazards incurred in sending children to Romish schools. The spirit of the work is kind, not denunciatory, and yet faithful to the interests of the truth. We notice that it is indorsed and highly commended by the officers of the American and Foreign Christian Union.

Flora Morris's Choice; or, Be not conformed to the World, by Mrs. Mary J. Hildeburn. 315 pp.

The Shoe-Binders of New York; or, The Fields White to the Harvest, by Mrs. J. McNair Wright. 237 pp. For sale by N. P. Kemp, 40 Cornhill, Boston.

The Shannons; or, From Darkness to Light, by Martha Farquharson. 358 pp.

The Bird and the Arrow, and Other Stories. 124 pp.

The Pet Lamb, and Other Stories. 71 pp.

Dr. Leslie's Boys, by the author of "Bessie Lane's Mistake." 228 pp.

Carrie's Peaches, by the same author. 69 pp.

From the Massachusetts S. S. Society:—

Deacon Sims' Prayers. 393 pp.

Highways and Hedges; or, Following the Master. 360 pp.

Mary Grey's Perplexities. 337 pp.

Donald Deane and his Cross, by Glance Gaylord. 390 pp.

Broken Idols, a Story for Girls. 422 pp.

Life Scenes among the Mountains of Ararat, by Moses Payson Parmelee, Missionary of the American Board. 259 pp.

Auntie's Secret. 177 pp.

Blind Graham and his Little Windows. 179 pp.

From the American S. S. Union:—

Falling in Harness; a Sketch of the Life of Rev. John W. Barton, by Chaplain H. Clay Trumbull. 81 pp.

From Lee and Shepard, 149 Washington St., Boston:—

The Starry Flag; or, The Young Fisherman of Cape Ann, by Oliver Optic. 312 pp.

Dottie Dimple at her Grandmother's, by Sophie May. 190 pp.

Billy Grimes's Favorite; or, Johnny Greenleaf's Talent, by May Mannering. 191 pp.

Seek and Find; or, The Adventures of a Smart Boy, by Oliver Optic. 304 pp.

An Old Man's Prayer, by Geo. M. Baker. 59 pp.

The Cruise of the Dashaway, by May Mannering. 221 pp.

Upside Down; or, Will and Work, by Rosa Abbott. 252 pp.

Dottie Dimple at Home, by Sophie May. 170 pp.

Farm Talk: a Series of Articles in Colloquial Style, illustrating various common Farm Topics, by George E. Brackett. 130 pp.

On Nurses and Nursing, by Dr. H. R. Storer. 80 pp.

From Moore and Nims, Troy, N. Y.:—

Drifting and Steering, by Lynde Palmer. 275 pp. A religious story, fascinating to children.

We have also received:—

Historical Sketch, Articles of Faith and Covenant, Principles and Rules, and Catalogue of Members, Past and Present, of the Congregational Church, Plymouth, N. H. 44 pp.

Annual Report of the Christian Activities of the First Church, Painesville, Ohio, for the year 1867, with a Confession of Faith, and Catalogue of Members. 14 pp.

Manual and Register of the Eliot Congregational Church, in Lawrence, Mass. 36 pp.

Confession of Faith, Covenant, Catalogue, &c., of the First Congregational Church in North Brookfield, Mass. 41 pp.

EDITORS' TABLE.

By a delay of the issue of this number a few days, we are able to give the biographical sketch of the late Professor Smyth, as delivered by Professor Packard before the Alumni of Bowdoin College, on the 7th instant. No one surely can read this touching narrative without admiration of the wonderful man who through such straits and sufferings attained professional eminence, and wrought a great and good work in the world.

THE lengthy documentary and historic article by President Stearns in this number will bring fresh to the memory of the few fathers in the ministry who have survived their generation the sacrifices and persecutions to which the Orthodox Congregationalists were subjected in Massachusetts about forty years ago. It will open to the view of the youthful ministry a dark period in the history of our churches. Rev. Samuel Stearns's experience was not exceptional. Others were called to like trials, and with sad emphasis we may apply to this record the familiar words, "*Ex uno disce omnes.*" This distinguished son has not only vindicated the character of his revered father, but furnished a valuable contribution to our ecclesiastical history.

WE commend to our readers the Annual Reports of the American Congregational Union and of the American Congregational Association, as bringing to view important parts of the work now devolved, in the providence of God, on those Christians who, with an intelligent appreciation of our history as a denomination, would preserve the records of the Fathers, and extend the influence of Puritan principles until distant States and our new Territories shall be permeated with the New England spirit.

ONE would judge, from the claims sometimes set up by men who entered the anti-slavery ranks about the year 1830, that there were no abolitionists in advance of them. Sufficient credit is due to those who fought the moral battle which preceded the mortal conflict, without any perversion of facts. The following paragraph, published in the Boston Recorder, October 14, 1817, quoted from the New York Daily Advertiser, is of interest, not only as an early testimony against slavery, explicit and strong, but also as well-nigh prophetic:—

"By the Constitution of the new State, Mississippi, slavery is authorized. It is a remarkable fact, that this wicked tyranny should be permitted in all the States, old and young, lying within the limits of the Potomac, the Ohio, and the Mississippi, and yet it has never found its way across the Ohio, in the States that have been formed on the other side of that river. The line of demarcation between communities *that trade in slaves and the souls of men*, and those that prohibit that traffic, is worthy of attention. The time may come when it will be of more importance than the lines which divide contending armies."

As we arrange the names of our subscribers according to the places of their residence, we would request, as a great convenience to us, that, when a subscriber desires us to change his address, he would mention the name of the town which he has left as well as the one to which he has removed.

WE are not unwilling still to increase our subscription list; and are able to accommodate a few who may wish perfect sets of the Quarterly. These ten volumes furnish no unimportant part of our denominational history.

CONGREGATIONAL QUARTERLY RECORD.

CHURCHES FORMED.

- Mar. 1, 1868. At MITCHELLVILLE, Io.
 " 4. At BEAVER, Min., 14 members.
 " 5. At HIGHLAND, Min., 14 members.
 " 12. At LOUISVILLE, Kan., 24 members.
 " 15. At SOLSBERRY, Ind., 12 members.
 " 18. At BROOKLYN, N. Y., the Park Ch., 38 members.
 " 21. At GRAND RIVER, Io., 12 members.
 " 24. At HERNDON, Va., 13 members.
 " 25. At QUAS-QUETON, Ill. (German), 10 members.
 " 26. At CHICAGO, Ill. (Scandinavian), 29 members.
 " 28. At YELLOW CREEK, Mo., 9 members.
 " At EMPORIA, Kan. (Welsh), 27 members.
 " At BACHELDER, Kan., 12 members.
 Apr. 2. At WHITTENTON VILLAGE (Taunton), Mass., 24 members.
 " 3. At BEAR VALLEY, Min., 10 members.
 " 5. At HYDESVILLE, Cal., 11 members.
 " 5. At EAST LISBON, Ill., 37 members.
 " 7. At TYNGSBORO', Mass., 23 members.
 " 11. At MACON, Ga.
 " 16. At FITCHBURG, Mass., the Rollstone Ch., 150 members.
 " 16. At CAMBRIDGEPORT, Vt., 22 members.
 " 25. At CAMP CREEK, Neb., 25 members.
 " 26. At MAPLE RAPIDS, Mich., 20 members.
 " At WASHINGTON, O., 40 members.
 " At MILFORD, Kan., 17 members.
 May 1. At BRONSON, Mich.
 " 9. At IONIA, Mich., 41 members.
 " 10. At ELMORE, Neb.
 " 13. At LAWRENCE, Mass., the South Ch., 47 members.
 " 17. At TALLADEGA, Ala., 18 members.
 " 17. At SOQUEL, Cal., 13 members.
 " 20. At LEXINGTON, Mass., 24 members.
 " 21. At NORTH BENNINGTON, Vt., 27 members.
 " 24. At FAIRMONT, Min., 10 members.
 " 25. At ALTON, Ill.
 " 31. At ANDERSONVILLE, Ga. (Colored).
 " At MOTT'S CORNERS, N. Y., 55 members.
 " At WHITEHALL, Mich.
 Jun. 10. At SHARON STATION, Wis. 25 members.

MINISTERS ORDAINED, OR INSTALLED.

- Mar. 12, 1868. Mr. JOHN A. BANFIELD, to the work of the Ministry in Louisville, Kan. Sermon by Rev. Roswell D. Parker, of Manhattan.
 " 13. Mr. L. M. HUNT, to the work of the Ministry in Bridgeport, Mich. Sermon by Rev. Frank P. Woodbury, of Flint.
 " 17. Mr. JAMES A. DALY, to the work of the Ministry in Brooklyn, N. Y. Sermon by Rev. Henry M. Storrs, D. D., of Brooklyn. Ordaining Prayer by Rev. Milton Badger, D. D., of New York City.
 Mar. 18. Rev. AARON C. ADAMS, over the Ch. in Wethersfield, Ct. Sermon by Rev. Oliver E. Daggett, D. D., of New Haven. Installing Prayer by Rev. Mark Tucker, D. D., of Wethersfield.
 " 18. Rev. CHARLES VAN NORDEN, over the Washington St. Ch. in Beverly, Mass. Sermon by Rev. Edward N. Kirk, D. D., of Boston. Installing Prayer by Rev. William M. Barbour, of South Danvers.
 " 18. Rev. ISAAC B. SMITH, over the Ch. in Algonquin, Ill. Sermon by Rev. George S. F. Savage, of Chicago. Installing Prayer by Rev. N. Catlin Clark, of Elgin.
 " 25. Rev. JAMES H. LYON, over the Ch. in Central Falls, R. I. Sermon by Rev. Stephen R. Dennen, of Providence. Installing Prayer by Rev. James O. Barney, of East Providence.
 " 28. Mr. MOSELEY H. WILLIAMS, over the 24 Ch. in Philadelphia, Pa. Sermon by Rev. Joseph P. Thompson, D. D., of New York City. Ordaining Prayer by Rev. William B. Brown, of Newark, N. J.
 April 2. Mr. FREDERICK B. ALLEN, over the Ch. in Canandaigua, N. Y. Sermon by Rev. Jacob M. Manning, D. D., of Boston, Mass.
 " 7. Rev. ALEXANDER S. WALSH, over the Ch. in Norwalk, O. Sermon by Rev. Justin E. Twichell, of Mansfield.
 " 8. Rev. JOSHUA T. TUCKER, over the 24 Ch. in Chicopee, Mass. Sermon by Rev. Joseph C. Bodwell, D. D., of Hartford, Ct. Installing Prayer by Rev. Eli B. Clark, of Chicopee.
 " 9. Rev. B. MERRILL FRINK, over the Central Ch. in Portland, Me. Sermon by Rev. Samuel Harris, D. D., of Bowdoin College. Installing Prayer by Rev. John S. Sewall, of Bowdoin College.
 " 9. Rev. HORACE D. WALKER, over the Central Square Ch. in Bridgewater, Mass. Sermon by Rev. Eli Thurston, D. D., of Fall River.
 " 16. Rev. JAMES E. HALL, over the Ch. in Quincy, Mass. Sermon by Rev. Jacob M. Manning, D. D., of Boston. Installing Prayer by Rev. James H. Means, of Dorchester.
 " 16. Mr. LEVERETT W. SPRING, over the Rollstone Ch. in Fitchburg, Mass. Sermon by Rev. Augustus C. Thompson, D. D., of Roxbury. Ordaining Prayer by Rev. G. Buckingham Wilcox, of New London, Ct.
 " 16. Rev. WILLIAM HAY, over the Ch. in Belleville, Ont. Installing Prayer by Rev. Kenneth M. Fenwick, of Kingston.
 " 22. Mr. S. INGERSOLL BRIANT, over the Ch. in Sharon, Mass. Sermon by Rev. William M. Barbour, of South Danvers. Ordaining Prayer by Rev. Alonzo B. Rich, of Beverly.
 " 29. Mr. SANFORD S. MARTYN, over the Ch. in Newington, Ct. Sermon by Rev. John Todd, D. D., of Pittsfield, Mass. Ordaining Prayer by Rev. Elisha C. Jones, of Southington.
 " 30. Rev. W. W. TORREY, over the Ch. in Sherman, Ct. Sermon by Rev. David Murdock, D. D., of New Milford.
 May 6. Mr. EPHRAIM E. P. ABBOTT, over the Ch. in Meriden, N. H. Sermon by Rev. Cyrus W. Wallace, D. D., of Manchester. Ordaining Prayer by Rev. Benjamin Ray, of Hartford, Vt.
 " 12. Rev. GEORGE W. PHILLIPS, over the Ch. in Columbus, O. Sermon by Rev. Joseph Haven, D. D., of Chicago Seminary, Ill. Installing Prayer by Rev. William R. Marshall, of Columbus.
 " 20. Rev. WILLIAM E. B. MOORE, over the Ch.

in Bolton, Ct. Sermon by Rev. William H. Moore, of Berlin. Installing Prayer by Rev. George A. Oviatt, of Talcootville.

May 28. Rev. ALEXANDER B. BULLINS, over the Ch. in Sharon, Ct.

June 2. Rev. RICHARD T. SEARLE, over the Ch. in Thetford, Vt. Sermon by Rev. Jonathan Clement, D. D., of Woodstock. Installing Prayer by Rev. Isaac Hosford.

" 3. Mr. AMOS F. SHATTUCK, to the work of the Ministry in Durham, Me. Sermon and Ordaining Prayer by Rev. Alpheus S. Packard, of Bowdoin College.

" 3. Mr. THOMAS D. MURPHY, over the Ch. in Granby, Ct. Sermon by Rev. Leonard Bacon, D. D., of Yale Seminary.

" 3. Rev. SAMUEL E. EVANS, over the Ch. in East Providence, R. I. Sermon by Rev. Isaac P. Langworthy, of Chelsea, Mass. Installing Prayer by Rev. Francis Horton, of Barrington.

" 9. Rev. CHARLES PACKARD, over the 1st Ch. in Waldoboro', Me. Sermon by Rev. John O. Fiske, of Bath. Installing Prayer by Rev. William Warren, of Gorham.

" 10. Mr. W. A. CUTLER, to the work of the Ministry in Fox Lake, Wis. Sermon by Rev. Charles Boynton, of Watertown.

" 11. Rev. CALVIN R. FITTS, over the 2d Cong. Ch. in Cohasset, Mass. Sermon by Rev. William M. Thayer, of Franklin. Installing Prayer by Rev. Joshua Emery, of North Yarmouth.

" 11. Rev. MOSES T. RUNNELLS, over the Ch. in Sanbornton, N. H. Sermon by Rev. Harvey M. Stone, of Laconia. Installing Prayer by Rev. Liba Conant, of Hebron.

" 17. Mr. E. T. HOOKER, over the Ch. in Broad Brook, Ct. Sermon by Rev. Augustus C. Thompson, D. D., of Roxbury, Mass. Ordaining Prayer by Rev. Edward W. Hooker, D. D., of Nashua, N. H.

" 18. Mr. LAROE S. HAND, over the Ch. in Lyonsville, Ill. Sermon by Rev. Jonathan Blanchard, D. D., of Wheaton College. Ordaining Prayer by Rev. Joel Grant, of Bristol.

PASTORS DISMISSED.

Feb. 12, 1868. Rev. CHARLES PACKARD, from the Ch. in Limerick, Me.

Mar. 17. Rev. LEWIS GOODRICH, from the Ch. in Pembroke, N. H.

" 26. Rev. GEORGE W. SMILEY, D. D., from the 2d Ch. in Philadelphia, Pa.

" 26. Rev. FRANK RUSSELL, from the Plymouth Ch. in Philadelphia, Pa.

April 6. Rev. JAMES M. VAN WAGNER, from the Ch. in Kewanee, Ill.

May 5. Rev. ABRAHAM MAXWELL, from the Ch. in Sumner, Me.

" 8. Rev. WILLIAM S. COGGIN, from the Ch. in Boxford, Mass.

" 11. Rev. EDMUND H. BLANCHARD, from the Ch. in Warwick, Mass.

" 12. Rev. JOHN H. WINDSOR, from the Ch. in Saco, Me.

" 18. Rev. HENRY A. STEVENS, from the Ch. in Melrose, Mass.

" 25. Rev. STEPHEN R. DENNEN, from the High St. Ch. in Providence, R. I.

" 28. Rev. JOHN WHITEHILL, from the Ch. in South Wilbraham, Mass.

" 28. Rev. PHILANDER H. HOLLISTER, from the Ch. in Kenosha, Wis.

June 8. Rev. CHARLES H. WHEELER, from the Lincoln Park Ch. in Chicago, Ill.

MINISTERS MARRIED.

Mar. 25, 1868. In Rochester, N. Y., Rev. JAMES A. DALY, of Stockton, Cal., to Miss CHARLOTTE S. BLOSS, of Rochester.

" 26. In Fond du Lac, Wis., Rev. ISAAC N. CUNDALL to Miss LOUISE J. SCRIBNER, of Madison.

April 7. In New Ipswich, N. H., Rev. JOHN M. STOWE, of Sullivan, to Miss SARAH D. LOCKE, of New Ipswich.

" 9. In Johnstown, Mich., Rev. STEPHEN O. BRYANT, of Brady, to Miss FRANCES S., daughter of Joseph Brown, Esq., of Johnstown.

" 15. In Springfield, Ill., Rev. WILLIAM E. CALDWELL, of Lodi, Mich., to Miss TILLIE B., daughter of R. H. Beach, of Springfield.

" 28. In Williamsburg, Mass., Rev. E. W. MERRITT, to Miss ELIZA J. STRONG.

May 14. In Portsmouth, N. H., Rev. WILLIAM W. DOW, of West Brooksville, Me., to Miss LIZZIE H. FRENCH, of Portsmouth.

" 19. In Williamstown, Mass., Rev. EDWARD P. WELLS to Miss ADELAIDE V. BADGER.

" 26. In Chelsea, Vt., Rev. WILLIAM A. JAMES to Miss MARY B. HYDE.

June 10. In Beverly, Mass., Rev. S. INGERSOLL BRIANT, of Sharon, to Miss CHARLOTTE, daughter of the late Deacon John Safford, of Beverly.

MINISTERS DECEASED.

Mar. 10, 1868. In Coolville, O., Rev. FRANCIS BARTLETT, aged 71 years.

" 11. At Honolulu, Sandwich Islands, Rev. ASA THURSTON, aged 80 years.

" 23. In Bangor, Me., Rev. GEORGE SHEPARD, D. D., aged 67 years.

" 23. In Greenwich, Ct. Rev. JOEL H. LINSLEY, D. D., aged 77 years.

" 27. In New Haven, Ct., Rev. CHAUNCEY GOODRICH, aged 50 years.

April 4. In Brunswick, Me., Rev. WILLIAM SMYTH, aged 71 years.

" 15. In Andover, Mass., Rev. WILLIAM L. MATHER, aged 62 years.

May 3. In Middleborough, Mass., Rev. ISRAEL W. PUTNAM, D. D., aged 81 years.

" 4. In Wilton, Me., Rev. DANIEL KENDRICK, of Portland, aged 82 years.

" 11. In Weathersfield, Vt., Rev. ALVAH SPAULDING, aged 60 years.

" 24. In Oneida, Ill., Rev. RICHARD C. DUNN.

June 17. In Boscawen, N. H., Rev. ENOCH CORSE, aged 81 years.

MINISTERS' WIVES DECEASED.

Feb. 12, 1868. In Epsom, N. H., Mrs. HANNAH, wife of Rev. GEORGE SMITH, aged 47 years.

" 16. In Cold Springs, Ont., Mrs. SARAH, wife of Rev. CHARLES PEDLEY, aged 45 years.

April 3. In Andover, Mass., Mrs. CAROLINE P., wife of Rev. JOHN L. TAYLOR, aged 52 years.

" 11. In Memphis, Mich., Mrs. ELIZABETH P., wife of Rev. WILLIAM P. RUSSELL, aged 51 years.

May 21. In Waupun, Wis., Mrs. CHARLOTTE M., wife of Rev. JOHN M. WILLIAMS, aged 46 years.

AMERICAN CONGREGATIONAL UNION.

THE Fifteenth Annual Business Meeting of the American Congregational Union was held at the Academy of Music, Brooklyn, on Thursday, May 14, at 3½ o'clock, P. M.

After the reading and adoption of the Reports of the Trustees and Treasurer, the following officers were chosen for the ensuing year:—

President.

REV. LEONARD BACON, D. D., New Haven, Ct.

Vice-Presidents.

Rev. JOSEPH P. THOMPSON, D. D., New York.

A. S. BARNES, Esq., Brooklyn, N. Y.

Rev. HENRY M. STORRS, D. D., Brooklyn, N. Y.

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Hon. W. A. BUCKINGHAM, Norwich, Ct.

Rev. EDWARDS A. PARK, D. D., Andover, Mass.

Rev. MARK HOPKINS, D. D., Williamstown, Mass.

Hon. EMORY WASHBURN, Cambridge, Mass.

Rev. J. M. MANNING, D. D., Boston, Mass.

Rev. ISAAC P. LANGWORTHY, Boston, Mass.

Rev. JOHN O. FISKE, Bath, Me.

Rev. B. P. STONE, D. D., Concord, N. H.

Rev. CHARLES WALKER, D. D., Pittsford, Vt.

Rev. H. D. KITCHEL, D. D., Middlebury, Vt.

Rev. LEONARD SWAIN, D. D., Providence, R. I.

Rev. THOMAS WICKES, Marietta, O.

Rev. J. M. STURTEVANT, D. D., Jacksonville, Ill.

S. B. GOOKINS, Esq., Chicago, Ill.

Rev. JULIUS A. REED, Davenport, Iowa.

Rev. GEORGE F. MAGOUN, D. D., Grinnell, Iowa.

Rev. TRUMAN M. POST, D. D., St. Louis, Mo.

Rev. ANDREW L. STONE, D. D., San Francisco, Cal.

Trustees.

Rev. WM. IVES BUDINGTON, D. D.

Rev. MILTON BADGER, D. D.

Rev. RAY PALMER, D. D.

Rev. CHRISTOPHER CUSHING.

HENRY C. BOWEN, Esq.

ALFRED S. BARNES, Esq.

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N. A. CALKINS, Esq.

WILLIAM ALLEN, Esq.

SAMUEL HOLMES, Esq.

ROBERT D. BENEDICT, Esq.

Rev. GEORGE B. BACON.

Rev. JOHN MILTON HOLMES.

Rev. WM. A. BARTLETT.

Rev. J. CLEMENT FRENCH.

Rev. LYMAN ABBOTT.

S. NELSON DAVIS, Esq.

CHAS. GOULD, Esq.

A. S. HATCH, Esq.

JAMES H. STORRS, Esq.

WM. HENRY SMITH, Esq.

H. H. VAN DYKE, Esq.

[OFFICERS APPOINTED BY THE BOARD OF TRUSTEES.]

Corresponding Secretaries.

Rev. RAY PALMER, D. D., 49 Bible House, N. Y.

Rev. CHRISTOPHER CUSHING, 16 Tremont Temple, Boston.

Treasurer and Recording Secretary.

N. A. CALKINS, 146 Grand Street, New York.

THE FIFTEENTH ANNUAL REPORT OF THE TRUSTEES OF THE
AMERICAN CONGREGATIONAL UNION.

GENERAL REMARKS.

IN presenting their Fifteenth Annual Report, the Trustees of the American Congregational Union congratulate the members of the Association, and all who have co-operated in its work, on the encouraging results of another year of Christian effort. It has been a year of earnest and steady labor; and the Board desire gratefully to acknowledge the blessing of God which has rested on their humble endeavors, and to which, especially, they attribute it, that more has been accomplished than in any year preceding for the general welfare of our churches.

Attention has been directed during the year to the several objects, with reference to which, as was particularly noticed in the last Annual Report, the Congregational Union was originally organized; and no pains have been spared to make it, in all practicable ways, useful to our widely scattered congregations.

One of the Secretaries now represents the Union in the editorial corps of the *Congregational Quarterly*; and that valuable publication is becoming increasingly necessary to all who would be well informed in regard to the condition and prospects of the churches which maintain the doctrines and discipline of the Fathers of New England. Its list of Congregational ministers, and its tables of statistics, are becoming each year more and more complete. It ought to be in the hands, not only of every pastor, but of the intelligent laymen also, whose wisely directed influence is so essential to our cause.

In the effort to secure the spiritual unity and harmonious working of our ministers and churches, while enjoying, as they do, the largest freedom, and scattered over a vast field, a wide correspondence has

been carried on with Christian brethren, the object of which has been to promote a good understanding throughout all our host, to encourage and strengthen the weak, and to secure co-operation and wise activity among the strong, by at once obtaining and imparting useful information. Many ministers without charge, and others proposing change, have resorted to the rooms of the Union for information in reference to fields of labor, and through aid so received some are known to have been established in new and important positions. New churches, likewise, have been organized on the strength of encouragement and counsel given by our executive officers as occasions have been presented. Many persons casually in the city have availed themselves of the conveniences for reading or writing afforded at our rooms, where they are always welcomed. If the Union had done nothing else during the past year, it would, in these and similar ways, have accomplished a work of great utility,—a really necessary work.

But along with these more general objects, the attention of the Board and the executive officers of the Union has been earnestly directed to what is now, and is likely to be for many years to come, its greatest undertaking, the aiding of the new and feeble Congregational churches in their efforts to build themselves houses of worship. This department of Christian activity, which so recently began to present its claims, has at length assumed a magnitude and interest not at all anticipated at the outset. Its call for a general and enthusiastic co-operation of all the Congregational churches, in the East and in the West alike, which are themselves provided with church edifices, in the work of assisting others to obtain them, has

rapidly become more loud and urgent. It is now distinctly recognized as a settled fact, that, for several generations to come, it must be a most important part of our great Home Missionary work to assist the young churches in erecting their humble sanctuaries. We cannot withhold assistance without losing the most favorable opportunities, and greatly curtailing the usefulness of those who are sent forth into the new settlements to preach the Gospel. They must have places to preach in, or much of their labor will be wasted.

THE EXTENT OF THE FIELD.

Let the extent of the field whose wants have become our care be thoughtfully considered. We may divide the country into three distinct sections. We have, first, the States in which the work of planting churches is already far advanced. Even in New England and the States immediately adjoining there still are, and will continue to be, churches needing assistance at our hands. Then, secondly, we have Pennsylvania, Ohio, Michigan, Indiana, Illinois, Iowa, Wisconsin, and Minnesota, in which the work of church erection has been well begun, but where there is yet a vast demand for help which must necessarily long continue. To these we must add, lastly, some of the Middle and all the Southern States, including the almost boundless possessions of Texas, together with the States, present and prospective, of Missouri, Arkansas, New Mexico, Colorado, Arizona, Utah, Nevada, Idaho, Montana, Washington, Oregon, and California, in which the establishment of Christian institutions is only just begun, or is yet to be begun. It is impossible to contemplate the older States, and these new regions so immense, now not only open, but receiving the living tide of population that everywhere goes sweeping on, in the light of Christian obligation, without a profound impression of the grandeur of the struggle to be maintained for at least a century or two to come, in determining what shall be their spiritual con-

dition. It requires strong faith to anticipate with confidence the ultimate triumph of our divine religion, even if the entire system of our Home Missionary agencies shall be worked with unflinching energy.

OUR OWN WORK, PAST AND PRESENT.

It is something to have well begun the task imposed upon us. It has been resolutely taken hold of none too soon. But, in the brief period of about eleven years, enough has been achieved to show how much is possible to wise and liberal effort persistently continued. Both the wide range and the large amount of the benefits conferred on the struggling churches from the commencement of the church-building movement may be seen in the statements which follow.

The whole number of churches whose houses of worship have been built with the aid of the Union is three hundred and nine. Of these, the edifices at Saugatuck, Michigan, and Geneva, Kansas, were destroyed by tornadoes. Those at Lawrence and Wakarusa, Kansas, were burned by the rebels in the course of the war. The one at Nevada, California, was burned by accident. In all these cases the Union assisted in rebuilding. It has, therefore, assisted in erecting *three hundred and fourteen* houses that have been already completed. In addition to this, loans have been paid to two churches the present year, and one the year previous, whose houses of worship are not yet finished. Appropriations have thus been paid, in whole or in part, to *seventy churches this year, and in all to three hundred and seventeen*.

Appropriations, as yet unpaid, stand pledged to *thirty-eight churches more*, including the three mentioned above as paid only in part, making altogether *three hundred and fifty-two* houses of worship to which money has been paid, or granted, up to the present date.

The completed churches to which payments have been made are distributed among the States as follows:—

11 in Maine,	37 in Wisconsin,
2 " New Hampshire.	43 " Iowa,
5 " Vermont,	15 " Minnesota,
9 " Massachusetts,	13 " Missouri,
1 " Rhode Island,	3 " Nebraska,
2 " Connecticut,	23 " Kansas,
23 " New York,	1 " Colorado,
2 " New Jersey,	11 " California,
6 " Pennsylvania,	1 " Louisiana,
1 " Maryland,	1 " Georgia,
10 " Ohio,	1 " Tennessee,
30 " Michigan,	1 " North Carolina,
4 " Indiana,	1 " Washington, D. C.
57 " Illinois,	

In the year ending May 1, 1857, —			
"	"	"	1858, — 1
"	"	"	1859, — 2
"	"	"	1860, — 9
"	"	"	1861, — 24
"	"	"	1862, — 39
"	"	"	1863, — 18
"	"	"	1864, — 16
"	"	"	1865, — 22
"	"	"	1866, — 23
"	"	"	1867, — 33
"	"	"	1868, — 59
"	"	"	1869, — 68

During the past year the number of applications for aid has been much greater than ever before. This is to be attributed, in the first place, to the rapid increase of churches in the newly opened regions; and, secondly, to the new impulse given to church-building among the rising churches by the prospect of receiving some assistance. Expectation has, indeed, in some cases, been extravagant. It has been thought, by some, that the churches contributing to the Union would supply the means of making grants to all applying, in sums counted by thousands. It would require a vast income, — at least half a million annually, — to do this. With so *great a number* needing assistance, it is plainly impossible to do more than grant to each a sum sufficient to encourage its own efforts and enlist the sympathies of the community in which it is to build. *To do even so much as this, it will be necessary to secure the hearty co-operation of the Congregational churches as a body.*

But expectations, however moderate, have prompted to effort. Many young organizations, and some that had existed for a considerable time without venturing to entertain the thought of building, have been stimulated to make the attempt to place themselves in a better position for effective Christian activity.

This is what we ought to wish. It is the natural progress of our work. How the enterprise has grown on the hands of the Union may be seen by the following enumeration of the churches built year by year:—

It will be seen, that, while within the first ten years 187 churches were completed, within the last two years alone 127 have been completed. During the last year, the applications before the Board have been as follows:— Grants have been paid, in whole or part, to *seventy churches*. Grants still stand pledged to *thirty-eight*. Applications before the Board not yet acted on, *fifteen*.

Besides these, letters have been received from quite a considerable number of additional churches, asking for blanks, and giving us notice of their purpose to make application very shortly.

For the means of responding to these numerous appeals, the Board has been obliged to depend chiefly on the contributions received from the churches during the year. There was in the treasury, on the 1st of May last, \$ 29,744.92, of which only the sum of \$ 6,544.92 was unappropriated; and there is now a balance in the treasury of \$ 17,537, which is sufficient to meet the pledges already made.

The total receipts of the year 1866–67, as given in our Annual Report last May, was \$ 32,530.22. Of this sum, \$ 5,781.44 were raised by a special effort, at our anniversary meeting, for the church in Washington. There was included in it, also, the interest of the large sums that came into the treasury as the result of the very general collections of 1865–66, made in compliance with the advice of the National Council, to the amount of \$ 2,293.43. If these two amounts, making together \$ 8,074.87, be deducted from \$ 32,530.22, it leaves as the entire receipts from the ordinary sources, for 1866–67, the sum of

\$ 24,445.35. This amount would be still further reduced, if allowance were made for the running over of some contributions, — it is not possible to say how many, — from the preceding year of the great effort, which, although taken up in that year, did not reach the treasury till after May 1, 1867. It will be seen, therefore, that in the work of engaging the great body of the Congregational churches in the systematic giving of regular annual contributions, we have been obliged to bestow great labor; and that in these last two years, and more especially in the last year, there has been a very encouraging increase in the receipts to our treasury *from the ordinary contributions of the churches*. New England has given this year nearly one sixth more than last year, in regular collections; and such progress has been made in obtaining for the Union its proper place in the regard and attention of the churches, that it may be confidently expected that next year will show still more liberal returns. There needs nothing, it would seem, but a deep conviction, on the part of ministers and churches, that the work of church building has a claim so strong and so peculiar that it *must have a place on the list of collections every year*, to insure to our treasury annually what it imperatively requires, — at least from seventy-five to one hundred thousand dollars. This amount may easily be raised, beyond a doubt, if each pastor will take care to give this work the place which it deserves.

RESPONSES FROM CHURCHES AIDED.

If it were possible to communicate to those who have contributed toward the building of church edifices the expressions of thankfulness and joy with which these are at last occupied by those who, through so many difficulties, have secured them, it would not be necessary to say much in order to insure continual and liberal offerings for this object. We give some brief extracts from letters received, as specimens: —

"With the aid so generously furnished

by the Congregational Union," says a pastor, "we have secured full possession of our house of worship, and feel truly thankful that, with your help, we have conquered the obstacles that in some cases seemed almost insurmountable. But we felt that our existence as a church in a great measure depended upon our success in obtaining the ownership of this church edifice, which is the only one in this region. There are three church buildings at the county seat, nine miles north of us; but for a number of miles east, south, and west of us, I do not know of one. Our congregations usually nearly fill the house, and on special occasions it is not large enough to hold those that come. We feel sincerely grateful to you for helping us in time of need. May the shadow of your Society never grow less, and the riches of its liberality abound to the poor, feeble churches struggling for a name and a place!"

"On Thursday, February 20th," writes another, "our new church was dedicated. At that time it was announced that about twenty-eight hundred dollars remained unpaid. Cheered by the knowledge that if we could raise twenty-four hundred, the Union, kind foster-mother, would grant us the balance, we *lifted* with a will, and *lifted the weight!* One brother, who had already given quite largely, added two hundred and fifty dollars, making about nine per cent of his taxable property, and that with a large family dependent on him. We shall be prepared to receive the kind and helpful aid of the Union at any time."

Another letter is as follows: "I have the pleasure of announcing the fact that the meeting-house in this place, after many difficulties and discouragements encountered, is completed. I had the pleasure, last Thursday, of preaching the dedication sermon; and since have interested myself in arranging for the payment of all outstanding debts. Last evening, the last dollar, exclusive of the five hundred dollars appropriated by the Congregational Union, was provided, and the house will

be owned by the church and society without debt. It is a beautiful house, attractive and pleasant, and the church and people are greatly gratified and thankful. They express unfeigned thankfulness and gratitude to the Union for their timely aid. But for the promise of this they would never have attempted to build this church. It stands on the shore of Lake Michigan, to tell the news of salvation and the usefulness of your Society. The donors to it can never know the joy their munificence produces, unless they can meet with some of these churches at the dedication of their houses of worship. Could they see the joyfulness with which this people enter this house, and hear their expressions of gratitude, I think they would be satisfied that their contributions are doing wondrous good. But what are we to do for all this region? When these railroads push their way from Grand River to Traverse Bay, large numbers of villages will arise, demanding houses in which to worship God. God bless you and your noble Society!"

We will quote but one more letter: "The war nearly consumed us [this church is in Pennsylvania], and but for the house we must have become extinct. About one half of the contingent expenses of the church and society for fuel, lights, sexton, Sabbath school, etc., came upon my family, though for over three years *I have had no salary!* We have been encouraged to hold on almost against hope, because we had a good congregation, mostly of women and children. The great sickness two years since, which prostrated all my family, and buried two of them, closed the church most of the time for four months, when I again was able to resume labor feebly, since which we have been on the gain in numbers and interest. Recently, twelve united with us, and several more are expecting to do so soon, and we are hopeful. The *non-Christians* are now offering to aid us in obtaining a bell, and grading, fencing, and ornamenting the churchyard. One of our number

has gone a missionary to the freedmen, and we contributed to her outfit and salary. The past year we have had to pay the insurance policy for our house, twenty-four dollars. Enclosed please find six dollars, a contribution to the treasury of the Union, and a token that these young Christians are beginning to learn to give."

Difficulties, discouragements, sickness, poverty, on the one hand; and on the other, faith, patience, courage, hope, self-sacrifice, liberality,—these are the elements of personal history and of church history, in the greater number of cases to which the Union extends a helping hand. It is impossible to read the statements without deep sympathy, a hearty admiration, and a profound conviction that those who are laboring for Christ under such circumstances are eminently deserving of the aid they ask. We may be sure that those who exhibit such a spirit will soon show themselves able and willing to assist us in giving to others the help which we have given them. The moral force which they exhibit in their infancy foreshadows a maturity of vigorous working power.

ECONOMY OF THE UNION.

It will be remembered that, at the time when the Congregational Union was organized, it was not yet generally understood that church building was to become a recognized and prominent part of the great work of Home Missions, and to demand regular annual contributions. While, therefore, a provision for it was made in the constitution, as a thing which might at some time become desirable, the general objects to which we have already referred were deemed of sufficient importance to justify the existence and the necessary cost of such an association. To these, for some time, it directed its whole attention. When, afterwards, it consented to become the organ of the churches, in the work of church erection, it of course, by enlarging its sphere, increased materially its expenses. If one third of the current expenses of the Union be considered

as incurred for its general objects, it will be seen that, while having the past year one hundred and twenty-three churches on its hands, it has raised the necessary funds, and paid or voted to pay grants to one hundred and eight of these at the small outlay of, say, about five thousand dollars. It has employed no agents. The two Secretaries, the Treasurer, and one clerk, have performed the whole labor of the year. To have left these hundred and eight churches to make each a personal application would have harassed pastors and churches beyond endurance, in the first place, would have incurred far greater expense, and, after all, there would have been a certainty of failure to accomplish what has been now so happily effected. The utmost care has been used to reduce the expenses of the Union to the lowest possible amount consistent with its vigorous working. They will be, of course, proportionally less as the amounts contributed become annually larger. The cost of aiding the feeble churches to the extent of one hundred thousand dollars would not be very materially greater than that of expending on them twenty-five or thirty thousand. The Trustees desire the friends of the Union to rest assured that a rigid economy is carefully observed; yet they are fully persuaded that none who are interested in their work would desire to cripple it by resorting to any narrow plan of operations. No one can look at what has been accomplished the past year, and not feel that it is *worth far more than it has cost*.

GENERAL VIEWS OF OUR WORK.

The great practical question now pressing on the ministry and churches is, Shall the momentous appeal which is made upon us by the condition of our country, and in the providence of God, be vigorously and liberally answered? Never since the cross was reared on Calvary were any large body of Christian churches favored with such opportunities as are now placed before the evangelical churches of this country. If this might be said with truth be-

fore the late civil convulsions, it may be said to-day with yet greater emphasis. A new era has been inaugurated in the history of Christian civilization. We have not only to come in contact with the rapid natural growth of our population, and this stimulated by all conceivable advantages, but the old historic drama of the migration of nations is now re-enacted before our eyes. It is not our providential task to reproduce the old civilizations, but to introduce a new and better type. The conditions are new. The forces at work are, many of them, new. The materials to be acted on are such as to give freshness to the great experiment. The vastness of the issue it is difficult even to conceive. For this broad country, from the Atlantic to the Pacific, and from the Gulf to the Arctic Sea, filled with a countless population, free, and full of energy, there waits a descent into the gulf of atheistic sensuality, or an ascent to a purer, nobler, and more thoroughly Christian civilization than has ever before existed. The alternative is nothing less than this. Which of these possible futures shall be the real one is to depend on what is done speedily by Christian people for the planting of Christian churches and pastors, the institutions of sound learning, and the social order and good laws which are the legitimate fruit of Christian instruction and influence. We have it in our power, with the blessing of God, by the establishment of these, to make this whole land bright and fair in the light of living virtue and divine religion. The whole world and coming generations are deeply interested in the contest here to be gone through.

As disciples of Christ, holding the faith and ecclesiastical principles of the Pilgrims, we are not antagonistic to other evangelical denominations. We rejoice in all that they are doing and proposing for the promotion of the common cause. At the same time, we love the religious freedom which we have received, and for which our fathers suffered. We love the catholicism which has hitherto character-

ized our churches, and is steadily becoming more complete. We think we have some special advantages for the successful application of the Gospel to the multitudes who are filling the new States and Territories. They are pleased with the freedom of our churches. They are not repelled by any fear of undue church authority or any ecclesiastical domination. They are disposed to welcome and co-operate with the Christian men and women who propose to plant churches, in which the simple Gospel is the power relied on, and spiritual, practical religion is placed above all rites and forms. Addressing ourselves to our work in a Christian spirit, there is nothing to hinder the planting of new Congregational churches to an almost indefinite extent, and that without coming into any collision with our brethren of other names, if the means are but supplied to plant them where they are really and greatly needed. It is the fixed purpose of the Trustees of the Union *not to encourage sectarian rivalry by assisting to build churches where the ground has been fully occupied already.* They will do nothing to foster an ambition that looks beyond existing and pressing necessities. What they propose to do is, to the extent of the means placed at their command, to help those churches that have actually been established at important and needy points, to take such a position at the outset as will enable them to grow up with the community in which they have a place, and to exert from the first a moulding influence on the people.

METHODS OF ACTION.

But in order that what has been undertaken may be done, it is absolutely necessary to work by a well-adjusted system. Experience has taught much already as regards the course to be pursued. What can the pastors and churches do with a hundred or more applications coming to them singly every year? To say nothing of the expense incurred, the nuisance of such a swarm of applicants for aid spread-

ing themselves over the older States, however worthy they might be, would prove altogether unendurable. The Union proposes to receive into one fund what the churches can be persuaded annually to contribute for building Christian sanctuaries, and, with all the claims before it, to make a fair and impartial distribution, according to the circumstances of each case. This is the only just method. To admit one pastor to make his personal appeal, and, by pleading his own cause, to get two or three times as much as would be his share of all contributed within the year, is to do a flagrant wrong to the other needy churches,—a wrong which, in instances that have occurred already, they have deeply felt, and against which they have earnestly protested. No pastor of a feeble church ought to be willing to take such unfair advantage of his brethren whose struggles are as painful as his own. It is not honorable. As one means of remedying this evil, which seemed increasing, the Board of Trustees have, in the course of the year, felt obliged to adopt the rule that *no church which has made, or proposes to make, a private appeal to the churches beyond its own immediate neighborhood, can receive a grant from the Union.* If the pastors, who have a deep interest in the matter, will second our efforts by a steady refusal to listen to particular applications, the work will be greatly simplified, and justice will be done to all. If particular missions on the foreign missionary fields should, on the ground that enough was not granted them, send home, from time to time, one of their number to make special appeals to the churches outside of the regular operations of the American Board, or if individual missionaries of the Home Missionary Society should pursue such a course, it is easy to see that the whole machinery of missions, at home and abroad, would speedily be thrown into disorder. It will prove not less disastrous to the cause of church erection, if private appeals are allowed by the churches and their pastors. Let us stand on principle, and regard the greatest good

upon the whole, that is, the good impartially done to the greatest number. It is also greatly to be desired that no church should hold itself excused from contributing to the general cause on the ground that it gives to *local enterprises*. Nearly all the churches in the larger places, that is, the stronger churches, are obliged to aid such enterprises often, perhaps every year; and, if they withhold their contributions on that account, the general cause will suffer serious embarrassment. Should not local calls be regarded as *special*, and provided for as such, and not be allowed to interfere with one general collection each year for the great national work? Some churches have given generously to our treasury, at the same time that they have contributed more than once in the course of the year to weak churches or mission-chapels in their own immediate vicinity. We trust that all will magnanimously follow these good examples.

It is a fact full of interest that several individuals have each furnished the money to secure the building of one church. One gentleman has in this way virtually built a church in Central City, Colorado. Another has done the same in Haywood, California; another still at Inland, Iowa; yet another at Wymanet, Illinois. Is there any way in which, by the donation of five hundred dollars, or even of three hundred in some cases, any one can erect for himself so honorable and enduring a monument? He is certainly to be envied, who, at so small a sacrifice, can open a fountain of salvation at which thousands of thirsty souls shall drink long after he is dead. Are there not others who will this year, through the Union, secure to themselves this rich and lasting satisfaction?

One legacy, left by a Christian lady, has come into our treasury, and we have received notice that another is awaiting us. We trust that many others who are making a final distribution of their property, preparatory to a departure to be with Christ in his glory, will remember the churches for which he cares so tenderly.

It must be a pleasant memory in heaven that one was permitted, before taking leave of earth, to provide the means of giving one of these a sanctuary, and making permanent provision for the religious instruction of a whole community. Can anything be better as an expression of love to the Redeemer?

In conclusion, the Trustees once more offer to the churches the agency of the Congregational Union for the accomplishment of the great work of giving the highest efficiency to the spiritual Christianity and the catholic ecclesiastical principles which have made New England what she is,—the mother of noble men and women. By means of these, the descendants of the Pilgrims have become a proverb of intelligence, industry, and moral power throughout the world. The same forces may be expected to produce the same results from ocean to ocean and from generation to generation, if kept vigorously in play. We commit, therefore, this work, so essential to the nurture of our newly planted churches, and the evangelization of our country, to the generous care of the Congregational pastors and churches generally. It is hoped that no Congregational church will fail to co-operate in it heartily, and that without waiting for any further solicitation. In twenty years from this date there should be at least five or six thousand Congregational churches with an evangelical, living, and catholic theology, and all the healthful influences of New England colleges and schools and homes, around them. This will open new fountains of Christian liberality, will furnish new men and resources of all sorts for the setting forward of Christ's kingdom in the world, and will help greatly to secure to coming generations the civil and religious liberty and the popular intelligence and virtue which are the highest glory of any people.

By order of the Board of Trustees.

RAY PALMER, } Secretaries.
C. CUSHING, }

SUMMARY OF TREASURER'S REPORT.

The American Congregational Union in account with N. A. CALKINS, Treasurer.

CR.

May 1, 1868. By balance in treasury, May 1, 1867, . . .	\$ 29,744.92
By contributions received during the year ending May 1, 1868, —	
From Maine, . . .	\$ 214.78
New Hampshire, . . .	466.83
Vermont, . . .	524.18
Massachusetts, . . .	7,414.05
Connecticut, . . .	3,466.70
Rhode Island, . . .	589.72
New York, . . .	5,954.68
Pennsylvania (including a loan paid), . . .	4,720.10
Ohio, . . .	449.06
Indiana, . . .	109.24

From Michigan, . . .	\$ 476.09
Illinois, . . .	1,669.89
Wisconsin, . . .	194.65
Minnesota, . . .	139.31
Iowa, . . .	409.35
Missouri, . . .	386.05
Kansas, . . .	583.55
Colorado, . . .	40.00
California, . . .	559.31
Maryland, . . .	35.85
Virginia, . . .	5.00
Interest on balance in treasury, . . .	1,693.41

Total receipts for the year, . . . \$ 30,101.80

Total resources for the year, . . . \$ 59,846.72

DR.

May 1, 1868. To appropriations paid to the Societies of Congregational Churches, as follows, viz. : —	
At Naples, Maine, . . .	\$ 200.00
Portland, Maine (Beth-el Church), . . .	500.00
Springfield, Maine (Springfield and Carrol Church), . . .	250.00
Temple, Maine, . . .	350.00
	<u>\$ 1,300.00</u>
At Albany, Vermont, . . .	\$ 500.00
At Cohasset, Mass. (Beechwood Church), . . .	\$ 400.00
Groton Junction, Mass. (Orthodox Cong. Church), . . .	500.00
Marblehead, Mass. (3d Cong. Church), . . .	500.00
	<u>\$ 1,400.00</u>
At Cranston, Rhode Island (Elmwood Ch.), . . .	\$ 500.00
At Angola, New York [3 Loan], . . .	\$ 2,000.00
Henrietta, New York, . . .	400.00
Norfolk, New York, . . .	400.00
	<u>\$ 2,800.00</u>
At North Vineland, New Jersey (1st Cong'l Church of Landis) [3 Loan], . . .	\$ 1,000.00
At Alliance, Ohio (Welsh Cong. Church), . . .	\$ 300.00
Geneva, Ohio, . . .	500.00
	<u>\$ 800.00</u>

At Bridgeport, Michigan, . . .	\$ 400.00
Coopersville, Mich. . .	400.00
Johnstown, Mich. . .	300.00
Newago, Mich. . .	100.00
Otsego, Mich. . .	400.00
Pent Water, Mich. . .	500.00
Royal Oak, Mich. . .	200.00
South Haven, Mich. . .	300.00
Traverse City, Mich. . .	500.00
	<u>\$ 3,100.00</u>
At Annawan, Illinois, . . .	\$ 500.00
Bowensburg, Ill. (1st Cong. Ch. of Chili), . . .	400.00
Dwight, Illinois, . . .	500.00
Lamoille, Illinois, . . .	500.00
Marseilles, Illinois, . . .	500.00
Normal, Illinois, . . .	500.00
Rantoul, Illinois, . . .	500.00
Rosemond, Illinois (Evangelical Cong. Church), . . .	500.00
Turner, Illinois, . . .	400.00
	<u>\$ 4,300.00</u>
At Baraboo, Wisconsin, . . .	\$ 500.00
Brandon, Wisconsin, . . .	400.00
Fish Creek, Wisconsin (Welsh Cong'l Ch. of Bangor), . . .	100.00
New Richmond, Wis. . .	500.00
Pine River, Wisconsin, . . .	300.00
Royalton, Wisconsin, . . .	300.00
Spring Green, Wis. . .	500.00
Sun Prairie, Wisconsin, . . .	400.00
Waterloo, Wisconsin, . . .	500.00
	<u>\$ 3,500.00</u>

Dr.

At Boonesboro, Iowa,	\$250.00	
Cincinnati, Iowa,	300.00	
Clinton, Iowa,	500.00	
Garnaville, Iowa,	300.00	
Harrison, Iowa,	200.00	
Inland, Iowa,	300.00	
Iowa City, Io. [Loan]	2,000.00	
Monroe, Iowa,	400.00	
Monticello, Iowa,	500.00	
Orford, Iowa,	500.00	
Postville, Iowa,	500.00	
Wooster, Iowa,	300.00	
		\$6,050.00
At Afton, Minnesota,	\$500.00	
Cannon Falls, Min.	500.00	
Lakeland, Minnesota,	300.00	
Sauk Centre, Min.	500.00	
Sterling, Minnesota,	400.00	
		\$2,200.00
At Brookfield, Missouri		
(Balance),	\$100.00	
Cameron, Missouri,	500.00	
Pleasant Hill, Missouri		
[$\frac{1}{2}$ Loan],	1,000.00	
Saint Catharine, Mo.		
[Loan],	500.00	
Sedalia, Missouri,	500.00	
Syracuse, Missouri,	500.00	
		\$3,100.00
At Geneva, Kansas,	\$300.00	
Mound City, Kansas,	500.00	
		\$800.00

At Clayton, California,	\$500.00	
Haywood, California		
(Eden Cong. Ch.),	500.00	
Pescadero, California,	500.00	
		\$1,500.00
Total amount of ap-		
propriations paid to		
70 churches,		\$32,850.00
To salaries of officers and		
clerk,	\$7,780.00	
To Rent and incidental		
expenses of rooms		
in New York and		
Boston,	\$735.50	
Travelling expenses		
of Secretaries,	476.33	
Printing annual re-		
ports, circulars, and		
advertising,	260.37	
Postage, stationery,		
revenue stamps, tel-		
egrams, and legal		
fees,	204.52	
Subscriptions to two		
Cong. Quarterlies,	3.00	
		\$9,459.72
Approp'ns pledged to		
38 churches,	\$17,475.00	
Balance in treasury,		
unappropriated,	62.00	
		\$17,537.00
		\$59,846.72

Examined and found correct.

JAMES W. ELWELL, } Auditors.
WILLIAM ALLEN, }

New York, May 13, 1868.

AMERICAN CONGREGATIONAL ASSOCIATION.

BUSINESS MEETING.

THE Fifteenth Annual Meeting of the American Congregational Association (agreeably to notice in the Congregationalist and Recorder) was held May 26, 1868, at 12 M., in their rooms, No. 40 Winter Street.

The meeting was called to order by the President, Hon. E. S. Tobey, and prayer was offered by Rev. Joseph A. Copp, D. D., of Chelsea. Rev. Isaac P. Langworthy was chosen Recording Secretary *pro tem.*, in the absence of Rev. Henry M. Dexter, D. D., who declined a re-election.

The minutes of the last Annual Meeting were read and approved.

The Annual Report was read by the Corresponding Secretary, accepted, and referred to the Board of Directors for publication. (See page 311.)

The Treasurer read his Report, which was disposed of in the same way. (See page 316.)

The following officers were chosen for the ensuing year:—

President.

HON. EDWARD S. TOBEY, Boston.

Vice-Presidents.

Rev. GEORGE E. ADAMS, D. D., Brunswick, Me.
 Hon. WILLIAM W. THOMAS, Portland, Me.
 Rev. NATHANIEL BOUTON, D. D., Concord, N. H.
 Hon. WILLIAM C. CLARKE, Manchester, N. H.
 Rev. SILAS AIKEN, D. D., Rutland, Vt.
 Rev. JACOB IDE, D. D., Medway, Mass.
 Rev. SETH SWEETSER, D. D., Worcester, Mass.
 Hon. SAMUEL WILLISTON, Easthampton, Mass.
 Rev. THOMAS SHEPARD, D. D., Bristol, R. I.
 Hon. AMOS C. BARSTOW, Providence, R. I.
 Rev. LEONARD BACON, D. D., New Haven, Ct.
 Hon. WILLIAM A. BUCKINGHAM, Norwich, Ct.
 Rev. JOSEPH P. THOMPSON, D. D., New York City.
 Rev. RAY PALMER, D. D., New York City.
 Rev. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.
 Rev. ISRAEL W. ANDREWS, D. D., Marietta, O.
 Rev. SAMUEL WOLCOTT, D. D., Cleveland, O.
 Rev. NATHANIEL A. HYDE, Indianapolis, Ind.
 Rev. JULIAN M. STURTEVANT, D. D., Jacksonville, Ill.
 Rev. SAMUEL C. BARTLETT, D. D., Chicago, Ill.
 Hon. CHARLES G. HAMMOND, Chicago, Ill.
 Rev. JOHN J. MITER, Beaver Dam, Wis.
 Rev. TRUMAN M. POST, D. D., St. Louis, Mo.
 Rev. ASA TURNER, Denmark, Io.
 Rev. JESSE GUERNSEY, Dubuque, Io.
 Rev. GEORGE MOOAR, Oakland, Cal.
 Rev. HENRY WILKES, D. D., Montreal, C. E.

Directors.

HON. EDWARD S. TOBEY, Boston.	Rev. ALONZO H. QUINT, D. D., New Bedford.
GARDNER GREENE HUBBARD, Esq., Boston.	SAMUEL D. WARREN, Esq., Boston.
JULIUS A. PALMER, Esq., Boston.	EZRA FARNSWORTH, Esq., Boston.
Rev. RUFUS ANDERSON, D. D., Boston.	SAMUEL JOHNSON, JR., Esq., Boston.
Rev. AUGUSTUS C. THOMPSON, D. D., Boston.	Rev. EDWIN B. WEBB, D. D., Boston.
JOHN FIELD, Esq., Boston.	FREDERICK JONES, Esq., Boston.
Rev. ELIHU P. MARVIN, D. D., Boston.	Rev. DANIEL P. NOYES, Boston.
Rev. WILLIAM BARROWS, Reading.	Rev. ISAAC P. LANGWORTHY, Boston.
	JAMES P. MELLEDGE, Esq., Boston.

Corresponding Secretary and Librarian.

REV. ISAAC P. LANGWORTHY, Boston.

Recording Secretary.

REV. DANIEL P. NOYES, Boston.

Treasurer.

JAMES P. MELLEDGE, Esq., Boston.

Auditor.

ALPHEUS HARDY, Esq., Boston.

Brief and interesting remarks were made upon the present condition and prospects of the Library, and the importance of the new building, by the President, Hon. Charles Theodore Russell, Rev. Daniel P. Noyes, Rev. A. H. Quint, D. D., and Samuel Burnham, Esq., after which the Association adjourned.

ISAAC P. LANGWORTHY,

Recording Secretary pro tem.

FIFTEENTH ANNUAL REPORT.

THE Directors of the American Congregational Association herewith present their Fifteenth Annual Report with encouragement and hope. Owing to the severe financial embarrassments of the last, and thus far of the present year, and the still-continued uncertainty of business prospects in the immediate future, it has not been thought best to press the claims of this Association for present contributions upon those from whom much is reasonably expected. The subject has, however, been kept before them, and has been presented to many others who will, in due time, it is confidently expected, give it a cordial support.

But it is encouraging to know that a larger sum, by four thousand dollars, is now invested than a year ago, giving the treasury the sum of fifty-five thousand dollars in nominal value, being over fifty-eight thousand dollars in present cash value; and this increase has been made, notwithstanding the extra expenses of the earlier part of the thirteen months and twenty days covered by the Treasurer's Report, superinduced by moving, fitting, and furnishing the pleasant rooms now occupied. The income from this investment will now meet the ordinary expenses, allowing additional contributions to increase the building fund.

It is encouraging to know that public attention is being more and more drawn to the consideration of the importance of the speedy erection of this long contemplated "Congregational Home"; and many others than those for whose especial benefit the structure is to be reared have expressed wonder that it has not long since been done, and heartily commend the object as worthy the benefactions of liberal givers.

It is encouraging to know that our rooms, though on the third floor, and their existence unknown to multitudes who need their benefits, are, notwithstanding, becoming more and more the resort of the ministry and brotherhood of the Congregational churches. A weekly Pastors' Meeting, for Boston and vicinity, is already established here, and is every way a success; Associations, Conferences, and Trustees of religious and educational institutions find these rooms well adapted to meet their convenience. Already three times as many persons seek the religious, literary, and social advantages here afforded as came to our rooms in Chauncy Street. Already our scattered brotherhood are availing themselves of these now but limited accommodations to fulfil appointments between the "far West" and the "far East." It was as interesting to

the Librarian, as it must have been gratifying and useful to the individuals, to witness around his desk, providentially gathered, a leading Congregational minister from the Pacific Coast, one from Baltimore, one from Philadelphia, with three or four from New England; and upon no other spot in the world would they have been likely to come together.

It is encouraging to know that the impression, which has been quite too general, that this Association was cherishing scarcely more than an *idea*, namely, that of erecting a monument to departed greatness, a symbol of an indefinable reality, proposing a scheme which had little that could be useful if ever realized, is giving place to the conviction that it is an INSTITUTION of varied capabilities that is projected,—an institution every way adapted to make more efficient, and economical the various practical and aggressive organizations through which Congregationalists are now at work. It is sometimes said that “to have a ‘Home,’ a fine structure, pleasant apartments, a good library, reading-room, and such like, might be a very clever thing,—ministers might enjoy it, and here and there a musty antiquarian might gratify his useless curiosity,—a pretty *idea*, but of no practical value.” An *idea* indeed there must be, as there must be a soul in the body; but the soul without the body is unfitted to an earthly sphere. To give, then, this grand idea its suitable embodiment; to erect a good, fire-proof structure, large, central, accessible, in this home of Congregationalism; to gather within its walls all the books, pamphlets, engravings, prints, manuscripts, and other mementos of the Pilgrim and Puritan Fathers, together with anything and everything that will make this the best biblical, theological, exegetical, ecclesiastical, and historical library in the world; to furnish commodious rooms, now very much needed, for the offices of affiliated benevolent societies, at reasonable rents, all under the same roof, both for their own and the convenience of those

who bring in their annual contributions, thus securing a better mutual understanding, heartier co-operation, and economy in working; to create a centre of denominational and Christian correspondence with every part of the world, as now nowhere exists, and for which there would be then here peculiar facilities; to make a “Home” for three thousand Congregational ministers, and three hundred thousand Congregational Christians, who have not, and never had, a spot on earth they could call HOME, where brother can meet brother, where laborers upon the extreme frontiers, coming from their wide fields, can meet, take each other by the hand, report success, compare views, give and receive suggestions, learn each other’s trials and wants, and go again, quickened and refreshed, to their chosen toil; to arrange for and help on in the great work of giving a Christian literature to the entire world, especially as Congregationalists can so much more fittingly do it than any other one branch of the great Christian family; to collect, adjust, and spread before the public such facts and statistics as shall reveal more fully and satisfactorily than has ever yet been done the moral wants of our own country and of the world, and what has been done and is doing to meet them; to cultivate and develop the forces of the Congregational churches, aiming to direct them more and more in the channels best adapted to the highest usefulness; to give larger and better opportunities for social and Christian intercourse in circumstances adapted to harmonize conflicting views, unify and strengthen the ministry, and thus the churches, creating more self-respect, and in this way more fully securing the respect of others;—to do these things, and many others much needed to be done, is no mere *idea*, no fancy scheme. But all this, and much more, the Directors of this Association will at once inaugurate, with the best assurances of great success, the very day the means needed for its foundation shall be placed at their disposal. The

building is indispensable. It will be to the denomination at large what the sanctuary is to the local church; what the rooms of the Board of Trade are to the merchant; what the capital is to the government, State or National. When even no more than fifty thousand dollars, with what is now in hand, would at once put this great Christian enterprise on the way to speedy completion, and to the accomplishment of great good to our country and the world, it is more than strange that good men and giving do not vie with each other in being the first to secure its speedy consummation! It is certainly within the means of many a Christian man to give that amount, if not at once, in one, two or three years, without material detriment, and thus put these redeeming and elevating influences upon their mission of love.

It is encouraging to know that the Library has been largely increased during the last year; quite as much in avoirdupois, and perhaps in real value, has been added as was in the Library seven years ago. From a few donations especially for the Library, and from the sale of some duplicates, the Librarian has been able to make some very important purchases, availing himself of opportunities that might never occur again. About one hundred volumes of folios, quartos, octavos, &c., were thus secured from the large and varied library of the late Rev. William Jenks, D. D., of this city. Five hundred bound volumes were taken from the overcrowded shelves of a neighboring pastor, and sent to ours, adding four hundred and thirteen volumes to our list, and giving us eighty-seven duplicates; a noble and valuable gift, — if not impoverishing him, certainly enriching us; and an excellent example to many ministers and Christians, who have many books essentially useless to them now, but could not fail to be useful here. This Association is greatly the debtor of Mrs. John A. Albro, D. D., for the free gift of one hundred and fifty volumes from the choice collection of books gathered by her late husband, among

which, as among the five hundred above named, were some of the works of Cotton, Shepard, the Mathers, and other of the Fathers of New England. The Rev. Timothy Atkinson, of Orange, N. J., has added to his former generous gifts of valuable books Baxter's Works in full calf, twenty-three volumes; thirteen volumes of the Congregational Magazine, England; besides other important books. Mr. J. B. Clapp, of this city, has presented a series of bound volumes of sermons and addresses; one or two volumes containing those of a single year, — fifteen in all, — besides other works of material value. Rev. E. P. Marvin, D. D., has been the kind donor of Poole's Synopsis Criticorum, five volumes folio, a fine copy, and much needed here, besides other books. Mrs. William P. Johnson, of Chelsea, has given to the Association Paul Revere's rare and valuable engraving of the Boston Massacre. The Association is also indebted to the late Mrs. Justin Edwards, of Andover, Mass., for eighty-four bound volumes and nine hundred and twenty-four pamphlets. Also to the A. B. C. F. M. for six thousand three hundred and twelve pamphlets, largely duplicates there, the accumulation of more than half a century, adding largely to our missionary department, while diminishing little the stores from which they were taken; also to S. N. Stockwell, Esq., for two hundred and forty-four pamphlets of value; to Rev. Allen Gannet, E. B. Huntington, Esq., Rev. R. Anderson, D. D., Rev. A. C. Thompson, D. D., George Ricker, Esq., Rev. C. C. Torrey, all of Boston; to Hon. M. Chamberlain, and Rev. T. Laurie, D. D., Chelsea, Mass.; to the Rev. Mrs. Wm. A. McGinley, Newburyport, Mass.; Rev. W. H. Kingsbury, West Woodstock, Ct.; Rev. Moses Kimball, Ascutneyville, Vt.; Rev. George M. Sargent, South Natick, Mass.; Mrs. Luckey, Uxbridge, Mass.; Messrs. J. S. and E. Adams, Amherst, Mass.; Rev. A. P. Chute, Sharon, Mass.; Rev. L. Perrin, New Britain, Ct.; Rev. J. H. Means, Dorchester, Mass.; Rev. D. Sanford, Med-

way Village, Mass.; F. D. and Mrs. Ellis of Medfield, Mass.; Rev. Thomas M. Boss, Lyons, Io.; Rev. Pliny H. White, Coventry, Vt.; Dr. Alonzo Chapin, Winchester, Mass.; Rev. Moses Smith, Plainville, Ct.; and Rev. H. Parker, Ashby, Mass.,—for books and pamphlets; all of which have added to the resources of this library.

It is encouraging to know that we are gathering here the best collection of works on Congregationalism that is to be found in any public library in the country; having added this year not only the Congregational Magazine, already named, but four volumes of the "Witness," also Cotton's Way of the Churches Cleared, Goodwin's Works, complete in five folio volumes; Bartlet's Church Model, very rare and valuable; Farewell Sermons, by Non-conforming Ministers, 449 pages; Palmer's Non-Conformist's Memorial, two volumes, with engravings; Mitchel's New England Churches, or Guide to the Principles and Practice of the Congregational Churches, &c., &c. These, added to what were already on our shelves, afford very good resources to the student of Congregational principles and polity, and all can be consulted here at any hour in the day.

Our rooms are open from eight o'clock in the morning until five and a half in the afternoon, during the longer days; and for one dollar, paid once for all, any member of any Congregational Church is entitled to all the privileges of the room and the library. We have upon our table, and available, the following daily, weekly, monthly, and quarterly publications, viz.: The Boston Daily Advertiser, The Congregationalist and Recorder, The Advance, The Independent, The Christian Mirror, The Religious Herald, The Pacific, The Montreal Witness, The Salem Register, semi-weekly; Christian Banner, The Child at Home, Natick Times, Telegraph and Pioneer, Christian Press, Christian Worker, Christian Union, Baptist Quarterly, American Presbyterian and Theological Review, Bibliotheca Sacra, New Englander, Congregational Review, Cana-

dian Independent, Methodist Quarterly Review, Free-will Baptist Quarterly, Princeton Review, Theological Eclectic, Genealogical Register, Presbyterian Monthly, Family Treasure, Christian World, Guardian of Health, Panoplist, Monthly Religious Magazine, American Missionary, Missionary Herald, and Sailors' Magazine.

The whole number of bound volumes in the Library is now *seven thousand five hundred and four*; and of duplicates, *five hundred and fifty-four*. This is in excess over last year of *fourteen hundred and forty-four* volumes, besides over *four hundred* duplicates. Of pamphlets we have something over *thirty thousand* in our advance series, and not less than *ten thousand* duplicates. It would greatly add to the value and availability of these pamphlets if many of them could be suitably bound. A donation of a thousand dollars for this purpose would be a most valuable investment. If the pecuniary gain to this Association, the last year, has been less than was hoped for at its beginning, the gain to the Library has been quite large and very valuable. It should be known that this valuable increase has not happened; it is the result of a careful outlook, of pretty earnest and persistent begging, of large exchanges, and some purchases, where they could be made to the best advantage.

A large number of manuscript sermons have been in the library for years; the most of them with authorship undetermined, and all inaccessible. With weeks of most patient and persevering, and largely gratuitous labor, the authorship of nearly all has been determined, and all are now carefully arranged and in paper folds, labelled, so as to make them easily available,—a curious and valuable collection from one hundred and fifty authors, covering a period of two hundred years. Of many of these there are valuable duplicates, which would be gladly exchanged for other manuscripts, or for books or pamphlets not now on these shelves.

The Librarian and his assistant are de-

voting all available time to completing a catalogue of all the books and valuable pamphlets now on our shelves, alphabetically arranged upon slips of paper, so adjusted in blank books, bound for this purpose, that many additions can be made without readjustment. The process is tedious, and the work large, as nearly every book and pamphlet will require a double, and some a treble title, making quite eighty thousand slips necessary to catalogue properly what are now at our disposal. This work has brought to notice some books and pamphlets of great value, which were not before known to be here, or their authors undetermined. This arrangement, completed, will enable us to know, as now we cannot, what we have, and what is scarcely less important, *what we have not*. Very much that is old, and of great importance to this Association, is passing into other hands, or falling to decay for want of proper care, or is being disposed of as waste paper; and this fact, of itself, pleads earnestly for the new and safe building, into which much that is valuable would quickly come, when its doors are opened and its alcoves are prepared.

This whole subject appeals most earnestly to Congregational Christians of Boston, because the building must be here, — of Massachusetts, because Boston is its Capital, and the privileges of the Association will be more available to them, — of New England, because Congregationalism is so much a New England institution, — of the *entire country*, because the building will belong to the denomination at large, and it will be the *Home* of every one of them. It is devoutly to be hoped that the princely givers of this city, whose five thousands, ten thousands, and twenty thousands have aided other institutions in other places, will now allow this to come into

the foreground, and take their next large benefactions, as it surely will commend itself to them, on reflection, as deserving well at their hands. As home work, — patriotic, filial, Christian work, — promising great good, it makes its importunate claim. And when Boston Congregationalists have thus shown their high appreciation of their Pilgrim inheritance, Massachusetts outside of Boston, New England, and the West, it is more than believed, will heartily respond. Indeed, already are there pledges of the latter from some of our very outposts. More than a year since a Congregational minister wrote from Colorado, saying: "I am glad to see that you are gradually obtaining the funds for the new Congregational building. It has occurred to me that I should like to own two or three bricks in it, to have a right to lounge in it when I come to Boston, and so I send you *ten dollars*." A foreign missionary in India, under date of March 7, 1868, says: "I was glad to receive your last Annual Report, for I had been for some time considering the wants of the Association, and wondering how the proposed new building was progressing. I am happy to send you the sum of twenty-five dollars to be devoted to the objects and purposes of the Association. I trust that the efforts of the Directors may be abundantly prospered, and that they may result in speedily procuring the necessary funds for the proposed "Congregational Home." Only let a similar spirit of Christian enterprise pervade the more highly favored of the Congregational churches, and the building would speedily arise, an ornament and a credit to Boston, a help to our denomination, and a blessing to the world.

In behalf of the Directors,

ISAAC P. LANGWORTHY,

Corresponding Secretary.

SYNOPSIS OF THE ACCOUNT OF THE AMERICAN CONGREGATIONAL ASSOCIATION WITH J. P. MELLEDGE, TREASURER,
FOR THE YEAR ENDING MAY 20, 1868.

Dr.

To Cash paid Furniture and Metting for Hall	\$80.46
" " Stationery, Postage, and Rent of Post-Office Box	56.10
" " Printing Annual Reports, \$250.00; Stamped Envelopes, \$60.00; Letter-Heads, \$3.50; Receipts, \$2.50	318.00
" " Binding Books, \$218.00; Repairing Old Books, \$1.50	219.50
" " Advertising, \$9.00; Cartage and Express, \$5.57; Boston Directory, \$3.00	17.57
" " Expense on Boxes and Bundles, Books and Papers	22.63
" " Fuel, \$22.76; Water Bill, \$9.00	31.76
" " Error in Edwin Carr's Bill last year	6.91
" " Sundry small items, \$5.80; Boston Daily Advertiser, 1 year, \$11.00	16.80
" " Jordan, Marsh, & Co., Rent of Rooms, 23 Chauncy St., 2 mo. 10 days	155.54
" " J. A. Howard, Rent of Rooms, 40 Winter St. 1 year	1,500.00
" " Salary of the Corresponding Secretary and Librarian, Travelling Expenses, and the Salary of the Assistant Librarian	2,887.35
Balance	4,323.54

Boston, May 20, 1868.

Cr.

By Balance Account last year	\$1,339.94
" Interest on Jordan, Marsh, & Co.'s Note, \$25,000.00, 1 year @ 6%	1,500.00
" Amount for Desk-room in Hall	225.00
" Interest on Government Bonds in July, \$780.00 (Gold @ 40 1/2% Premium)	1,092.97
" Interest on Government Bonds in January, \$780.00 (Gold @ 83 1/2% Premium)	1,043.25
" Subscriptions the past year, and Interest allowed on the same by Subscribers	4,051.25
" Sundry Collections, Donations, &c.	255.91
" 15 Life Memberships	15.00
" Interest received on Amount temporarily loaned	79.83
	<u>\$9,634.15</u>
By Balance as above	\$4,323.54

The above balance consists of

Amount temporarily loaned	\$4,000.00
Amount in hands of Treasurer	323.54
	<u>\$4,323.54</u>

J. P. MELLEDGE, Treasurer.

Boston, May 25, 1868.

I have examined the within account, and found it properly vouched and cust. Have examined the securities, and find the amount invested to be \$51,000, and in hands of Treasurer \$4,323.54.

ALPHEUS HARDY, Auditor.

1700



J. W. Putnam

1811

J.H. Currier, N.Y.

